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ON SPIRITUAL TASTE.

From the Wesleyan Methodist Magazine.

OF the term taste, which, under a qualifying limit, denotes the subject of this essay, it would be useless to attempt any definition beyond the simple statement that, in ordinary speech, it is the name which designates one of the corporeal senses. This term, is not, however, used exclusively in reference to bodily sensation; but, like the terms denoting others of our senses, it is very frequently employed in order to describe perceptions belonging altogether to the mind. On the whole, it would appear that taste is of three kinds. First, there is animal or corporeal taste, a sense or faculty common, as there is reason to suppose, to animated bodies in general. Secondly, there is intellectual or critical taste, a faculty which has its seat in the intellect and judgment, and which, as Dr. Beattie says, 'fits us for receiving pleasure from what is beautiful, elegant, or excellent, in the works of nature or art.' And thirdly, by the adoption of another and still higher application of the term, there is spiritual taste, a faculty entirely distinct from the two former, and which may be considered as having its operation on the heart rather than the understanding; the term heart being understood as designating that department of our nature which is the seat of all spiritual feeling and affection.

It may appear superfluous to remark, and yet is important to remember, that, as there can be no corporeal or animal taste, where there is not animal life, so, in order to the existence of spiritual taste in any individual, there must be spiritual life. If the heart be 'dead in sins,' there is, of course, a want of all spiritual sense. And, as in such a case, the mind is 'blinded by the god of this world,' and the heart is 'hardened,' or rendered callous and unfeeling, 'through the deceitfulness of sin,' and there is no listening to 'the voice of the charmer, charm he never so wisely,' there is also in the same case a total destitution of spiritual taste. It is true that in the animal or corporeal man, the want of one sense does not necessarily argue the want of any other. On the contrary, it very frequently occurs that some of the senses continue longer than others, and it is possible that one single sense may survive the extinction of all the rest. Thus, for example, one who has lost the senses of hearing, seeing, smelling, and tasting, may still retain the sense of feeling, and that in a much greater degree than when all his senses existed in full vigor. But in the spiritual man the

spiritual senses all exist, or all become extinct, together. In this respect 'the man of God' is 'perfect, and thoroughly furnished,' as there is in him the presence and operation, in an equal degree, of all the senses which pertain to spiritual life. The loss of one spiritual sense necessarily argues the loss of all the rest; and any deterioration or improvement which takes place in one, involves a correspondent alteration in them all.

As spiritual taste is a faculty pertaining to spiritual life, so, in strictness of speech, the objects on which that taste is exercised must be spiritual also. For as it would be absurd to suppose that the palate can exercise its faculty of taste on intellectual objects, or that the understanding and judgment can perform the office of the palate, so it would be equally absurd to suppose that any thing can be an object of spiritual taste that is either purely material or purely intellectual. And from the essential distinction which exists between the three kinds of taste, and the correspondent distinction existing also between the objects on which they are respectively employed, it follows that the same individual may possess all the three faculties at the same time, or that he may possess two or one only of the three. Of animal taste we need say nothing: but it is remarkable that there may be intellectual taste where there is no spiritual taste; and, on the other hand, there may be spiritual taste in cases where intellectual taste is almost or entirely wanting. Thus persons have been known to rise to very considerable eminence as men of intellectual taste, who have nevertheless been dead to spiritual objects. And, on the other hand, persons who have little or no critical taste have been gifted with the faculty of spiritual taste in a very eminent degree. It may, however, be observed that, although there is no necessary connection between intellectual and spiritual taste, yet the introduction and exercise of spiritual taste never fails to improve the intellectual taste which may previously have existed; and that the latter exists and operates in its best and highest state then only when it exists and operates under the sanctifying and elevating influence of the former.

Considering spiritual taste as a faculty of discernment, we may remark, that they who are endowed with it have, with regard to spiritual truth in general, a species of perception which is peculiar to themselves; and that between the manner in which any proposition on the subject of such truth is apprehended by a man who is devoid of spiritual taste, and the manner in which the same proposition is apprehended by the man who is endowed with it, there is, in fact, as great a difference as that which exists between the belief of any fact without the evidence of the senses, and the actual perception of the same fact by personal experience and observation. For instance, it is an important truth that 'the Lord is gracious;' and this truth, when it is presented to his notice, the merely 'natural man' may readily believe, on the authority of others, or by a process of reasoning conducting him to that conclusion. But the spiritual man proceeds beyond a merely intellectual perception of that truth: he 'tastes and sees.' And certain it is, that 'the natural man receiveth not' in this way 'the things of the Spirit of God, neither can he' thus 'know them, because they are spiritually discerned.' There is a farther illustration of this point given by Dr. Chalmers so appropriate that I must beg permission to insert it.

'That God is every where present,' says Dr. C., 'is a truth which meets the observation of the natural man in his reading of the Bible ; and he understands, or thinks he understands, the terms in which it is delivered ; and he can speak of it with consistency, and he ranks it with the other attributes of God ; and he gives it an avowed and a formal admission among the articles of his creed ; and yet with all this parade of light and of knowledge, he, upon the subject of the all-seeing and the ever-present Deity, labours under all the obstinacy of an habitual blindness. Carry him abroad, and you will find that the light which beams upon his senses from the objects of sight, completely overpowers that light which ought to beam upon his spirit from this object of faith. The spiritual man is the reverse of all this, and that without carrying his conceptions a single hair's breadth beyond the communications of the written message. He makes no pretension to wisdom, by one jot or tittle, beyond the testimony ; and yet, after all, he lives under a revelation to which the other is a stranger. It does not carry him, by a single footstep, without the field of the written revelation, but it throws a radiance over every object within it. And there rests upon him a peculiar manifestation, by which the truth is made visible to the eye of his mind, and a peculiar energy by which it comes home upon his conscience.'*

But, important as it is to consider spiritual taste abstractedly as a faculty of discernment, it is still more important that we should view it under the notion of relish. And, understanding it in this sense, instead of stating the object of spiritual taste to be spiritual things in general, we might rather say that its great object is the grace of God. For this object especially the truly spiritual man indulges a keen appetite, and he partakes of it with a correspondent relish, as a man who is hungry eats agreeable and nourishing food, or swallows a refreshing draught when he is thirsty. And hence it is that the blessings of Divine grace are frequently referred to by the sacred writers, in metaphors borrowed from the sense of taste. Thus, when intending to describe the rich and general provision to be made for the spiritual wants of man, by the grace which is in Jesus Christ, the Prophet Isaiah says, 'The Lord of hosts shall make unto all people a feast of fat things, a feast of wines, of fat things full of marrow, of wines on the lees well refined.' And, with regard to the enjoyment of that grace by individuals, we are told that they are blessed who do hunger and thirst after righteousness, because they shall be filled.

Moreover, since the great and leading object of spiritual taste (considered under the notion of relish) is the grace of God, so, by a well-known law of association, this taste or relish extends itself, though in a subordinate degree, to every thing with which that grace is known or supposed to be connected. Thus the Holy Scriptures are an object of spiritual taste or relish, because they contain 'the word of grace ;' and they are accordingly commended by the psalmist as being 'sweeter than honey, or the honey-comb.' The society and conversation of the saints constitute an object of spiritual taste, because they are 'men of grace,' their 'lovely tempers' are 'fruits of grace,' and their

* Sermons preached in the Tron Church.

words are 'seasoned with grace, and fit to minister grace unto the hearers.' And, farther, the exercises of private devotion and public worship, and religious occupations and services in general, are also objects of spiritual taste, because they are 'means of grace.' And hence the psalmist expresses his attachment to such services by saying, 'My soul thirsteth, yea, even fainteth for the courts of the Lord's house;' and he speaks also of being 'abundantly satisfied with the goodness of his house, even of his holy temple.'

To specify at length the various advantages arising from the possession and exercise of spiritual taste as a faculty of discernment and relish, would be to enumerate all the blessings of that spiritual life with which it has already been asserted to be co-existent. But we may notice, in general, that it yields important advantages in the two following particulars, viz. first, as it conduces to our safety, and, secondly, as it ministers to our enjoyment.

In order to illustrate the manner in which spiritual taste, as a faculty of discernment, conduces to our safety, let us imagine the case of a man suddenly deprived of the corporeal senses of taste and smell. It is obvious that he would, in consequence of this defect, be exposed to the hazard of taking things exceedingly injurious with no suspicion of their being otherwise than nourishing and salutary. Even with the perfect use of his eye sight and in open day, he might, through some mistake on his own part, or by the treacherous contrivance of another, be induced to swallow any poisonous liquid that was colorless instead of water. And only set him in the dark, or suppose him to have lost the sense of sight, as well as the senses of taste and smell, he is then left to the hazard of accidents innumerable. And does not such a case present an emblem of the dangerous and unprotected condition of those persons who are almost devoid of spiritual taste, such persons being, in consequence of that defect, exposed to constant hazard from the spiritual poison of sinful allurements, sinful thoughts, and sinful company? In their case, not only do these various forms of spiritual poison effect their mischief before their dangerous tendency is well detected, but they are not always perceived to be injurious even when the mischief is accomplished. Our writers on the subject of animal biography have often with great propriety called upon us to admire the wise and benevolent provision, which has been made for the safety of the brute creation, in their being endowed, in general, with an exquisite delicacy of taste, which in most cases teaches them to distinguish with great nicety that which is salutary from that which is injurious, and which, without the employment of a tedious process of experiment or comparison, almost invariably directs them to accept the former, and to reject the latter. And, in like manner, the spiritual man possesses, in the faculty of spiritual taste, a sort of test, by which, when he is conversant with objects promiscuously good and evil, he is directed, as if instinctively, to choose the one and refuse the other. Let him, for instance, be thrown by any necessity or accident into the midst of sinful company and sinful occupation, and the sure effect of the near presence of objects so dangerous will be the creation of a kind of spiritual nausea, which will immediately remind him of the peril to which he is exposed; his spiritual taste being, like his other spiritual senses, 'exercised to

discern good and evil.* And, on the other hand, as often as the same faculty of spiritual taste comes into contact with any thing which savours of the spirit of grace, it will with the same certainty instruct him to lay hold of it, as that by which the vigor of his spiritual life will be nourished and sustained.

The advantages arising from this taste as a faculty of discernment are, after all, for the most part, only negative advantages. The positive advantages appear more fully when we notice in how many ways and to what an extent this spiritual sense, as a faculty of relish, ministers to our enjoyment. That there is a genuine pleasure, and pleasure in a very eminent degree, connected with the spiritual man's apprehension of the various objects above enumerated, is made to appear at once by the consideration that every such act of apprehension is in fact the gratification of a spiritual appetite, and that such gratification must of necessity as far exceed all gratification of an animal, or even of an intellectual nature, as the sensibilities and capacity of the soul exceed those of the body, or as the things which are spiritual and eternal exceed the things which are seen and temporal. It is indeed a gratification so pure and so exalted, that he who enjoys it in any considerable degree can hardly be said to acquire any addition to the sum of his real happiness, by the addition of any supposable quantity of other gratification, whether animal or intellectual. And as to 'taste that the Lord is gracious' is a feast, the relish of which no earthly good can heighten, it is also a feast, the relish of which no earthly bitterness is able to destroy. In the midst of the most excruciating anguish which can be inflicted by bodily disease, and in the lowest state of intellectual weakness, the spiritual man still apprehends his favourite object as a satisfying portion, and feasts thereon as on 'marrow and fatness.' Nay, more; excepting only objects positively sinful, the spiritual man extracts this pleasure from every object and every circumstance around him, tasting the goodness of God in all the works of his creating hand, and in all the dispensations of his directing and overruling providence, as well as in the direct operations of the Spirit of his grace. Just as the bee extracts her honey from every flower to which she comes, the man of spiritual taste extracts a spiritual honey from almost every thing around him; and he obtains it, sometimes, of the richest flavour, and in the greatest quantity, from circumstances apparently the most painful and afflictive; as the bee often finds the best honey in the vicinity of thorns and poison.

It is a peculiar advantage connected with spiritual taste, that the objects which it apprehends with so much pleasure do not, like the objects of animal taste, perish in enjoyment; nor, like many of the objects of intellectual taste, will they ever 'vanish away.' On the contrary, the enjoyments of the spiritual man are only a foretaste of what, in an unspeakably larger measure, he will enjoy eternally: a foretaste which may serve to give him some idea of the quality of those pleasures which are at God's right hand; but not of their intensity;

* Heb. v. 14. Stuart (in loc.) says, *αἰσθητικὰ* (senses) here means the internal senses of Christians; their moral powers or faculties of distinguishing and judging, although the term itself, in its literal acceptance, designates the external organs of sense.

for he cannot adequately judge of their intensity from being told that these pleasures will constitute a 'fulness of joy,' because he knows not what will be the measure of the vast capacity which that fulness is to occupy.

Once more : in the gratification of animal taste there are limits which cannot be exceeded. The faculty itself seems to reach its highest state, before the body arrives at its maturity. Even the child has as clear a discernment of different tastes, and as exquisite a relish of those which are agreeable, as one who has grown up to manhood. And there is also, in the imperfection and infirmity of man's condition in this life, an ultimate and impassable limit to those pleasures which result from the gratification of intellectual taste. But with spiritual taste it is entirely otherwise : this faculty, as well as others inherent in the spiritual man, grows with his growth, and strengthens with his strength. The aged saint, who has through a long series of years been feasting on spiritual things, and has thereby been nourished to an elevated stature in spiritual knowledge, will not hesitate to tell us that his relish for such things has ever been increasing in proportion to the frequency and the intensity of his enjoyment ; and that in comparison with the enjoyment which they yield after the experience of so many years, the enjoyment which they yielded in his early years was nothing. And we are not without reason for supposing that, as eternity rolls onward, there will be still a constant progression, in virtue of which this faculty of taste will continue to expand, and to augment its capacity of being gratified, that capacity being ever met with a sufficiency of objects to occupy and fill it.

N. R.

ORIGIN AND PROGRESS OF METHODISM IN SAVANNAH.

To the Editor of the Methodist Magazine and Quarterly Review.

DEAR BROTHER :—In the fourth volume of the Methodist Magazine will be found a sketch of the rise of Methodism in Savannah. For several years past this has been thought to be materially defective ; and that there were too many important facts connected with the struggle to obtain a standing in this place to be lost in oblivion. Application was therefore made by the quarterly conference to the writer of the 'Sketch' to state these facts more in detail. This, perhaps, he was better able to do than any other person now living, as he was a principal agent through a great part of the conflict, and personally acquainted with a number of transactions now known to no one else. And as no writer had noticed the account of Mr. Wesley in Savannah, given in the History of Georgia, it seemed not entirely improper to take in this matter also. According to his ability and opportunity he has performed the task. It is offered to you for publication. He has no apology to make. You and the readers will pronounce on its merits and defects.

Yours respectfully,

LEWIS MYERS.

Goshen, Effingham co., Ga., Jan. 1833.

'The first shall be last' will emphatically apply to Savannah, in regard to Methodism, the metropolis in one of the old thirteen states, visited by the distinguished founders of Methodism, and the last to embrace it. Why this should be so, is a question which will obtain a correct answer only when it appears before the bar of infinite Wisdom. Before we notice the transactions which took place in Savannah, it will be necessary to step over into England, and glance at a few circumstances connected with the embarkation of the Rev. Messrs. John and Charles Wesley for the state of Georgia, then a British colony. In the university of Oxford, their attention had been directed to the art of holy living and dying. They and their pious associates strictly kept the rules of the university and of the Church. They visited the poor, sick, and prisoners, and contributed their surplus income to their aid, with such pious instructions as their respective circumstances required. This drew upon them the title of METHODISTS, perhaps in allusion to some prior medical department in France. This term, then given incidentally and by way of reproach, soon became conspicuous, and, in time, permanent. Mr. J. Wesley, habituated to collegiate studies, had acquired a decided preference to a university life. His sentiments on this point had been tested. It is remarked, that 'the benevolent founders of the colony of Georgia may perhaps challenge the annals of any nation to produce a design more generous and praiseworthy than the one which they had undertaken.'* They aimed at nothing less than the benefit of both settlers and natives, in time and eternity. They felt the need of a divine, corresponding with their high, humane, and pious views, to accompany, as a missionary, General Oglethorpe, the founder of the colony. Their attention was directed to Mr. Wesley. They applied to him. It was a trying moment. He paused. He consulted with his friends. He prayed to God. He caught the missionary fire, and yielded. Here appears the rise of the missionary spirit in modern times. His attention in this was directed to Georgia. But God, it seems, designed in this enterprise to give a polish to his university education, and so aid in preparing him to rouse a sleeping, and direct the attention of a waking world. His object was to preach the Gospel to the Indians. His brother Charles accompanied him as secretary to General Oglethorpe, and of Indian affairs. On 6th Feb., 1736, he first set foot on American ground. There he and his company kneeled down and gave thanks to God. So did Columbus when he first landed on the new world. 'He threw himself upon his knees, kissed the earth, and returned thanks to God with tears of joy.' Thus the two Wesleys were the first English missionaries who stepped on Georgian ground. Some time after their arrival, a missionary house was built for their accommodation. Mr. J. Wesley had not been two days in Savannah, ere he received a catechetical lecture by a German minister on one of the most important doctrines of the Gospel. After being introduced by General Oglethorpe, Mr. Wesley desired that he would give him some advice as to the course he had best pursue. He replied, 'My brother, I must ask one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with

* M'Call's History of Georgia.

your spirit that you are a child of God?' 'I was surprised,' remarks Mr. Wesley, 'and knew not what to answer.' His tutor saw it, and lowered his tone. 'Do you know Jesus Christ? Do you know yourself?' This was a subject on which all Oxford, and nearly all England, was as still as midnight. Mr. Wesley had directed the bent of his mind in inquiring how the full liberty of the Gospel was to be obtained; but as yet there had appeared no one capable of taking him by the hand, and of conducting him right to the mercy seat. The pearl of great price had been reserved until his return to England.

He soon made efforts to pursue the objects of his mission, but found the Indians so involved in war and confusion, as to give very little encouragement of success. On Sunday the 7th of March he entered on his ministry in Savannah. So crowded was the church; so attentive and serious the congregation, that his mind was raised to the highest summit of favorable expectation. The sequel will show how this was supported. In the meantime his brother went to Frederica, where General Oglethorpe principally resided, and endeavored to take charge of the settlers there until he might see an opening to the heathens. But his success was by no means in proportion to his labors.

Though his brother had interviews with some chiefs among the Indians, he never found any opening to introduce the Gospel among them; he, therefore, continued his labors in Savannah, and occasionally at Frederica and other places. He plied himself strictly to the welfare of his charge, adhering to the rules and order of the Church of England. He also prevailed on the most serious of his flock to unite, and form a small society, and to meet once or twice a week, in order to reprove, instruct, and exhort one another. He also selected out of these a smaller number for a more intimate union with each other, which might be forwarded by singly conversing with each, and at his own house together, every Sunday afternoon. Thus, in Savannah, was the *origin* of the future classes and bands. He also visited his flock from house to house, and spared no pains in promoting Christianity among them. If the parishioners at large did not receive the benefit he intended, it certainly was not for want of diligence on his part. He was fully employed, dividing his labor among them. His own words are, 'On the Lord's day the English service lasted from five to half past six. Italian (with a few Vaudois) began at nine. The second service for the English, including the sermon and the holy communion, continued from half past ten to about half past twelve. The French service began at one; at two I catechised the children. About three began the English service. After this was ended I joined with as many as my largest room would hold, in reading, prayer, and singing praise. About six the service of the Germans began, at which I was glad to be present, not as a teacher, but as a learner.' The reader will observe, that the first Sunday school in the English language, in Savannah, was established by Mr. Wesley.

He also engaged in manual employment. 'Three hundred acres having been set apart at Savannah for glebe land, he took from it what he thought sufficient for a good garden, and here he frequently worked with his own hands.' (Moore's Life of Wesley.) 'I and my family (eight in number) did employ all our spare time there, (Georgia,) in

felling of trees, and clearing of ground, as hard labor as any negro need be employed in.' (See his Journal.) What an example for Methodist preachers of modern times! How much better than to plunge into merchandise, and rise up bankrupts! 'He continued his custom of eating little, sleeping less, and leaving not a moment of his time unemployed.' (Moore's Life of Wesley.) Moreover, he exposed himself with the utmost indifference to every change of season and inclemency of weather—hail, snow, storm, and tempest. He frequently lay on the ground, and his clothes and hair would freeze to the earth. He would wade up to his breast in waters, and swim over rivers with his clothes on, and travel till they were dry: and all this without any apparent injury to his health. Surely, He who numbers the hairs of our head was his guardian. 'In his visits to Frederica he met with great opposition and much illiberal abuse; in Savannah he was, however, rapidly gaining influence, when a circumstance occurred which issued in his departure from Georgia altogether.'

And here the close of this part of the narrative would be hastened, had not a writer of the 'History of Georgia' thought proper to ornament his book with such details in relation to this man of God, as he may have thought best to promote his views of Methodism. Before any extracts are introduced, it will be necessary to glance at his preface, where he says, 'without map or compass he entered an unexplored forest, destitute of any other guide than a few ragged pamphlets, defaced newspapers, and scraps of manuscripts.' And, in his index, he professes to give an account of Mr. Wesley's conduct and character taken from his journal by his biographers. It should be noticed, also, that he lays a great 'claim to the lenity and indulgence of critics.' He begins by complimenting Mr. Wesley for accompanying General Oglethorpe with the 'intention of making *religious impressions* on the minds of the Indians' and 'colonists!' and gives a picture of his abstemiousness, states his having been charged with improprieties in civil and sacred matters. Among other things, that he 'attempted to establish confessions, penance, mortifications,' &c, and that he called these 'apostolic constitutions'—all calculated to produce 'civil and religious tyranny.' Where is his authority for all this? Why, according to his own account, 'ragged pamphlets and defaced newspapers!' 'That his schemes seemed judiciously calculated to debase and depress the minds of the people, to break down the spirit of liberty, and humble them with fastings, penances, and drinking water,' &c. Could this have been a comment of his own, or did he gather it in an 'unexplored forest, without map or guide?' 'That Jesuitical arts were used to bring his schemes to perfection; party divisions were made in private families; spies engaged in their houses; servants bribed to communicate family secrets to him,' and especially females were required to discover to him their secret actions, and the subject of their dreams!!! This certainly must be one of the paragraphs for which he brings in his 'claim' before the 'critics' for their lenity and indulgence. The storm of persecution that broke out upon Mr. Wesley is next introduced. As we are giving an account of the rise of Methodism at the place where the transactions alleged against him are said to have transpired, the intelligent reader will indulge us if we should ap-

pear to him a little prolix. Our historian goes on, and says, Mr. Wesley 'had preserved a great intimacy with Causton, the chief bailiff, and had said some tender things to his niece. SHE REJECTED HIS PROPOSALS, having been engaged to a gentleman whom she married soon after.' This he likely states on this lady's affidavit. On this case Mr. Wesley is silent in his Journals. Delicacy and self respect imposed it. Yet the correctness may, at *least*, be doubted. 1st. Because the action was brought against him on bills before mentioned, with which this case was connected, principally at the instance of Causton, the chief bailiff. (*Wesley's Journal*.) 2d. Said Causton was charged with having 'threatened jurors whose verdict did not correspond with his inclination and humor: of low origin:—'intoxicated with the powers vested in him: proud, haughty, and cruel: that he compelled eight freeholders with an officer to attend at the door of the court house; who had orders to wrest their firelocks as soon as he appeared: that juries from terror of him could not act according to their conscience: that his head was turned by power and pride: and that he threatened, without distinction, rich and poor strangers and inhabitants who dared to oppose his arbitrary proceedings or claimed their just rights and privileges, with the stocks, jail, and whipping post. And that under his ministration looks were criminal, and the grand sin of opposing justice to authority was punished without mercy.' Also, 'that irons, whipping posts, gibbets, &c, were provided to keep the inhabitants in perpetual terror. Innocence afforded no protection. And to complete the climax, for some time there were more imprisonments, whipping, &c, of the white people, in this colony of liberty than in all British America beside.' (*Hugh M'Call's History of Georgia*.) Who can make himself appear innocent in such hands? And, if such a character could prepare and hand in a presentment of grievances for a grand jury to sign, which appears from Mr. Wesley's Journal that he did, who can even think that he used no influence in wording the affidavit of this lady according to his own notion? 3d. It appears that in the afternoon of the same day, that the said presentment was handed in, this lady 'was examined, who acknowledged that she had *no objections* to make against Mr. Wesley *before her marriage*. The next day Mr. and Mrs. Causton were also examined, when she confessed that it was at her request Mr. Wesley had written to Mrs. Williamson on the 5th* of July, and Mr. Causton declared, that if Mr. Wesley had asked his consent to have married his niece, he should *not have refused it*.' (*R. Watson's* quotation from *Whitehead's Life of Wesley*.) And 4th, Mr. Moore in a note in Wesley's Life says, 'I know that she ultimately broke it off; but I know also that he did not at *any time* determine on marriage. I had the whole account from himself; and I do not know that he ever told it to any other person.' He goes on to say, that 'thirteen indictments were found against Wesley, by forty-four freeholders!!' So writes the Georgia historian. This assertion needs some attention. Mr. Wesley, in his Journal, states that more than twenty of them were inimical to his person and profession. Also,

* There is a mistake in the date here. He wrote to Causton the 5th of July, and to Mr. Williamson on the 11th August. [See Wesley's Journal, 1st: vol. American edition.]

that twelve of the grand jurors entered a protest, three of whom were constables, and six more tithing men: who consequently would have made a majority had the jury consisted, as it regularly should have done, of only fifteen members, viz. the four constables, and eleven tithing men. Mr. Hampson, who cannot be charged with any partiality to Mr. Wesley, admits, that when the time of trial approached, a jury was packed by his antagonist, composed of a Papist, a Frenchman, an infidel, and about twenty dissenters and others, who, having personal quarrels with Mr. Wesley, had openly avowed revenge. This quotation is taken merely in self defence. No epithet is intended to bear upon any respectable order or individual. Surely our author's 'ragged pamphlets,' &c, in his 'unexplored forest,' must have misled him unaccountably. However, he pursues, hit or miss, for his hero *must* be censured. 'It will be but just to extract a few observations from Wesley's own Journal, as the record has been preserved by his biographers, Dr. Coke and Mr. Moore, and then leave the reader to draw his own conclusions.' He then introduces the circumstances connected with the introduction of Miss Sophia Hopkey (for this it appears was her name) to Mr. Wesley's acquaintance, as stated by the above biographers: and, after fixing him in the pillory, he draws his brand, and thus daubs it on him:—'To say the *best* of it, Mr. Wesley violated the laws of fidelity and confidence in recording it in his Journal!!' This book is not in our possession; but Wesley's Life, written by one of them, (Mr. Moore,) is. He thus prefaces the narrative:—'There is a silence observed in Mr. Wesley's Journal in respect to some parts of this event, which it is possible has caused even friendly readers to hesitate concerning the propriety of his conduct, or at least concerning that propriety which they might be led to expect from so great a character. But what has hitherto been defective, I am happy in being able to supply. The actors of this scene are now, we may hope, in a better world. The last of them died a very few years before Mr. Wesley. I am not therefore bound, as Mr. Wesley thought himself, when he published the account, to let a veil be thrown over this transaction; but rather to let his innocence appear as the light, and his just dealing as the noonday.' After some additional and explanatory remarks, he introduces M'Call's extract with some variation in words but not in sense. Mr. Delamotte (a friend of Mr. Wesley's) had not learned to defy suspicion. He thought he saw in her *semblance* of worth, not *substance*. He, therefore, embraced an opportunity of expostulating with Mr. Wesley, and asked him if he designed to marry Miss Sophia? At the same time set forth in a strong light her art and *his* simplicity. Though pleased with the attention of his fair friend, Mr. Wesley had not allowed himself to determine upon marriage. Mr. Delamotte's question not a little puzzled him. He waived an answer at that time; and perceiving the prejudice of Mr. Delamotte's mind against the young lady, he called on Bishop Nitscham, and consulted him: his answer was short; marriage, said he, you know is not unlawful. Whether it is now expedient for you, and whether this lady is a proper match for you ought to be maturely weighed. Finding his perplexity increase, he determined to propose his doubts to the elders of the Moravian Church. When he entered the house, where

they met together, he found Mr. Delamotte sitting among them. On his proposing the business, the bishop replied, We have considered your case, will you abide by our decision? he answered, I will. Then said the bishop, We advise you to proceed no farther in this business. He replied, The will of the Lord be done. From this time he cautiously avoided every thing that tended to continue the intimacy. Soon after this a young gentlewoman, who had been sometime before married to the surgeon of the colony, and had sailed with the general from Europe, sent for him, and related to him, *under promise of secrecy*, what we shall now declare concerning the hitherto mysterious part of this circumstance, adding these words:—I had no rest till I resolved to tell you the whole affair. I have myself been urged to that behaviour toward you which I am now ashamed to mention: both Miss Sophia and myself were ordered if we could not succeed, even to *deny you nothing*. This is M'Call's extract. If the reader is not tired, he may find a farther illustration in Moore's Life of Wesley. It would seem that our author, in order to march off in some style with his laurels, closes this part of his 'forest' tour with the following flourish:—'I have discussed this subject at more length than I intended, because Mr. Wesley has been spoken of by some of his followers as the superior of St. Paul, in point of religious zeal.' Now we assert, that we have been acquainted with many of Mr. Wesley's followers, and with many of their books for between forty and fifty years, and we never read or heard such an expression. It is, we confess, a little consoling that while he is retiring from the field of action, our historian indulges a small cluster of sympathy to rise in his breast toward his victim. And so he lays down his weapons by saying, 'He (Wesley) is gone to give an account of himself to his proper Judge, by whom, I doubt not, all his iniquities are pardoned.' Thus, courteous reader, we have been led incidentally to give you a specimen of 'the History of Georgia.' It might be that this was the thickest 'forest' he had to penetrate. Like Southey, in writing Mr. Wesley's Life, he got out of his latitude. We forbear enlarging farther. The subject has been so ably elucidated by Mr. Wesley's best biographers, that to attempt any thing of the kind here would be like holding a candle in the light of the sun. Even the foregoing strictures would not have been attempted, had not the charges against Mr. Wesley been found in a book with such a dignified title as 'The History of Georgia,' and even there we let them remain unnoticed upward of twenty years.

The Rev. Messrs. Thomas Humphries and John Majors, were the first missionaries of the Methodist Episcopal Church, who visited Georgia. B. A. was appointed the year before, but did not go. They arrived in 1786. In 1789 the Rev. Hope Hull was stationed on what was then called Burk circuit. He was one of the most zealous and useful men of the Church in the southern states. He occasionally visited Savannah. A Mr. John Weisenbaker, in the neighborhood of Goshen, about sixteen miles above the city, was the first man who entertained a Methodist preacher in these parts, since Mr. Wesley's day. In the city he was hospitably accommodated by Mr. John Miller a tanner, afterward elder in the Presbyterian Church. He preached a few times in the court house. In 1790 Hull was stationed in the city.

The chair maker's shop, of Mr. Lowry, corner of Bernard and South Broad-streets was occupied as preaching house. Philip Mathews also occasionally visited the city, and preached. He afterward joined Hamit's party, and finally the Protestant Episcopal Church. Hull met here the usual salutations from mobs, except in this, that they honored him with showers of old English coppers and frogs, instead of brick bats. His name appears again on the Minutes, as stationed in Savannah in the year 1793. In 1796 the names of the Rev. Jonathan Jackson and Josias Randle appear for Savannah, in connection with Burk circuit. But they had little or no success. Here close the attempts to establish Methodism in Savannah during the past century. The effort was renewed early in this.

In 1800 the Rev. John Garvin, who afterward died in Augusta, was stationed in Savannah. He also had to exclaim, 'Who hath believed our report?' He succeeded, not without difficulty,* in collecting small congregations, on the way to, and in the neighborhood of St. Mary's, southward of Savannah. He was the first missionary who visited the population along the sea shore. About this time a certain Mr. A. Cloud made his appearance in the city, with the title of 'Methodist preacher!' He had been in the Church as a travelling preacher; but about the year 1788 he discontinued, and withdrew. He was never after acknowledged by the Methodists. He succeeded in procuring a lot from the corporation, for the purpose of building a house of worship. He erected a small hall, and delivered some pious addresses to as many as came to hear. He likewise erected other buildings and rented them out. In Feb., 1802, the corporation took the matter in hand, and leased him the lot for fourteen years. Finally he had no hearers, and shut up. This movement the citizens seemed to have considered as a specimen of Methodism. In after years he rose a little in style to an Episcopal clergyman; but the writer does not know that he was ever so acknowledged by that respectable body of Christians. All that is intended by the remark here is to show some of the obstacles that Methodism had to contend with in this place.

From such repeated failures, the South Carolina Conference were led to take no farther steps for the six following years. At length many members and friends of the Church in the state of Georgia began to complain, that the capital of the state was culpably neglected. Bishop Asbury, with a zeal for God which no opposition could abate, kept a vigilant eye to all the important posts in the Union. Such complaints to him always met with prompt attention. His whole heart was called forth on the occasion. The conference responded. But because so many attempts had failed, it was concluded best to adopt the most efficient means that could be devised, and resolve to succeed, through grace, by dint of perseverance. As this was viewed a special case, the preachers were advised to make special prayer, that God would direct and accompany the undertaking with his blessing. The Rev. Samuel Dunwoody, then young, modest, and unassuming, but with a mind and heart stored with knowledge and zeal far beyond his years, was fixed on. He hesitated not a moment, but started with the same composure as he

* He has been known to take a bag of corn on horseback to mill on the way to his appointments, in order to induce some to attend Divine service.

would have done had he entered on one of the most promising circuits or stations in the conference. He arrived early in 1807, and was received by Mr. Millen with his usual kindness. He procured a small room where he taught some children. His ministerial labors were confined to the family of his host, to his school room, poor house, and hospital. No Church seemed to know that there was any Methodist preacher in Savannah. At the end of the year he returned with an account of five whites and seven blacks as the fruit of his labors. The Rev. B. Capel presided in Ogeechee district, in which Savannah was embraced. The Rev. James H. Mellard was stationed there the ensuing year. He rented and preached in the Lutheran church, and part of the year in the Presbyterian church, while their pastor was gone to the north. The attention of the people was a little waked up, but no addition was made to the society. The Rev. John M'Vean followed and commenced his labors in 1809. He also occupied the Lutheran church, and was acceptable, and even popular. But at the end of this year there appears no return of any in society, and the presiding elder reported the prospect as being very gloomy. The conference for a moment paused. At length it was concluded indispensably necessary that a meeting house in Savannah should be built, and Capel's successor was charged to direct his energies to carry the design into execution. Mr. M'Vean continued the ensuing year. On the 11th June, 1810, the council gave a lot to the Methodist Episcopal Church, to build a chapel on, and their claim to the lot that A. Cloud had procured was relinquished. About this time the presiding elder received a ten dollar bill from an unknown hand toward the building. This was the first money received for this purpose. During this year about four hundred dollars were subscribed in the city, and about one hundred and fifty dollars collected. Several members of the Presbyterian congregation, with others, encouraged the project, all of which was strengthened by the catholic spirit of Dr. Kollock, the pastor of the Presbyterian Church. Matters now began to bear a favorable aspect, when an unforeseen occurrence took place, which threw the whole prospect into the utmost gloom. The preacher on his way to the annual conference acted in such a manner as to merit the censure of the conference. It became the painful duty of the presiding elder embracing Savannah to present the charges and the evidence. The preacher was discontinued. Tidings of this decision flew as on the wings of the wind to Savannah. The presiding elder on his arrival was called on for statements. His situation was far from being enviable. The truth told only raised the excitement the higher. Even the kind-hearted Dr. K. hurled his anathemas against the conference! The sympathy of the people was entirely enlisted on the side of the condemned preacher; and reproaches the most severe were cast against the conference;—numbers thanking God that he had graciously preserved them from ever becoming members of such a tyrannical Church! Others exclaiming, 'Methodism in Savannah is ruined for ever!' One who had hitherto been among the best friends of Methodism, told the presiding elder, 'M'V. can get two churches built in Savannah, while you can get none.' Such was the people's knowledge of the Methodist Church! Such their confidence in the conference.

While all these feelings were bursting forth, the next appointed preacher for Savannah arrived. He had a few days previous married, and came with his lady in a four-wheel carriage, attended by servants, in a style altogether beyond any thing they hitherto had been accustomed to see in Methodist preachers. A Presbyterian elder, in a very significant tone, remarked to the presiding elder, that he put him in mind of B—v—r—y A——n.* This was one of the keenest sarcasms that could have been uttered on the occasion by a pious man. To finish the picture, about this time *McCall's 'History of Georgia,'* noticed in these pages, made its appearance! It will readily be believed that the presiding elder, thus situated, was far from feeling himself at home. What course to adopt became a perplexing question. To abandon Savannah at such a crisis would be the means of confirming the prejudices of the people for a generation, if not a century to come. To make any attempt in the city to procure aid in building a meeting house was entirely hopeless. It was finally concluded, that this business was undertaken in the name of the Most High; that many and repeated prayers had been heartily offered up; that God did and would answer the prayer of faith; and therefore that *success would attend* a persevering and untiring pursuit of the object; and the subject became a matter of increased feeling as well as reasoning. *A Methodist chapel shall be built in Savannah* he took for his motto, and never after lost sight of it. He resolved on going in the country, and begging from door to door, for money, lumber, or any thing he could obtain in aid of the cause. The first call he made was at a cabin thirty miles from the city. The landlord was an old, rough-looking gunsmith, having a wife, and four or five children to support with his own hands. To him in the evening he opened his mission. The reply was like the appearance of the man. Next morning early he was ready to depart, apprehending poor encouragement, when the old gentleman handed him a piece of wrapped paper, adding, 'Here, if this will do you any good, take it.' On opening it a ten dollar bill appeared. The feelings which this circumstance produced were indescribable. They will long be remembered by the writer. God bless the man and his posterity. His name was David Lovett. Thence he went to the ever memorable William Maner, a staunch friend to the Methodists, and a man in good circumstances. He stated to him the object of his visit, and added, 'In all probability we shall have to run in debt in building the chapel, and if it comes to the worst, will you stand by me?' He promptly answered, 'I will.' Thus the dark clouds began to break. He proceeded and traversed each side of the Savannah river toward Augusta, and every creek along which a stick of timber had ever floated to Savannah. Among the many who contributed in their line of business, may be named Mrs. Sarah King, Col. Seaborn Jones, Gen. Twiggs, and Major Cowles. Letters were written to the principal preachers throughout the bounds of the South Carolina Conference. They responded, and used their influence as

* This B. A. had been one of the most celebrated Methodist preachers in the south, had married into a fortune, rode in grandeur, deluded a lady, and shot the officer dead who came to apprehend him. (We give lights and shades of Methodism!)

one man ; and though few were in circumstances to give much, yet many members and friends had hearts to give a little. Even in Baltimore and beyond, numbers contributed their mites with a seeming pleasure seldom equalled. It is time we should return to our preacher who arrived so conspicuously. He stayed part of the year, and then retired abruptly.*

If ever there was a missionary station, Savannah was so at this time ; but there was no missionary fund to be found in the Church. On the 4th of March, 1812, articles of agreement with the carpenter were signed ; and the carpenter commenced the building forthwith : size, forty by sixty feet, and twenty in the clear, with a gallery on each side and in front. And in July following the Rev. James Russell, then stationed preacher, began to hold meetings in it ; and in the ensuing winter it was dedicated by Bishop Asbury, who named it **WESLEY CHAPEL**. Russell, possessing a genius considerably above the common level, and the art of contributing small means to great objects, appeared well qualified to engage in the conflict. He had early in youth received lectures in the school of adversity, from which he profited through life. Hardships he regarded not. Even his eccentricities were made tributary to the grand cause in which he was engaged. An unusual portion of the Divine unction accompanied his ministry. Thus qualified, he entered on the duties of his station, 'hoping against hope.' To speak of accommodating him in the city was out of the question. The conference had no funds. Only three whites and two blacks had been returned as Church members : and though willing they could only spare a morsel. The tide of feeling in the community was then rolling high against Methodism. Thus situated, he prayed to God and took courage. Sometimes a friend on the river would present him a few cords of wood, the conveyance to market and sale of which he would have to superintend. At other times, a friendly wagoner, or carman, would afford him such articles as he could spare. And he has been known to wade half leg deep in the mud, in a rice field, procuring forage to meet a contract in favor of a troop of horse, then stationed in Savannah.† For live he must, and live as he could. He found a kind friend in Col. P. Jack, then commanding a regiment there. Dr. L. Pierce about this time, stationed there as chaplain to the regiment, rendered efficient aid.

At first but few came to hear the word ; but Russell in the complicated scenes through which he had to pass never forgot the object of his mission. He would preach Christ whether to one or to scores. Whether on the river, in the swamp, rice fields,‡ street, hut, parlor, or

* At the ensuing annual conference his presiding elder charged him with having deserted his post in time of danger. He defended himself masterly, and closed by saying, 'I continued until I had expended the last sixpence in my possession for a loaf of bread. The only alternative left was—*desertion or starvation* !'

† In the late war with England.

‡ An occurrence took place about this time which may serve as a specimen both of his zeal, and the state of feeling which then existed. An overseer on the Carolina side of Savannah river, who had known Russell in time past, on his death bed sent for him. He went, and became the instrument in bringing him to the knowledge of the truth. In his last moments he was able to triumph over death. Sometime after his widow was taken ill and wished to see Russell. The presiding elder was then in town. In the evening he invited him to go over the river with

church. In the meantime, among the neglected sick, he met with a welcome reception. Thus he went forth 'weeping, bearing precious seed.' Such a missionary could not labor in vain. At times his hearers were considered objects of sport by the rabble, and others. But at no time have the Methodists in Savannah enjoyed better days than the little band of that day. To the names mentioned in the sketch, recorded in the *Methodist Magazine* of 1821, may be added Mrs. Mary Becu, who was the first brought to the knowledge of the truth under the Methodist ministry of whom we have any account. God honored the labors of the Rev. Jas. H. Mellard herein. Her change of heart was remarkable, and could not be doubted by any of the pious with whom she conversed. She died in peace.

York Minis, a black man from Georgetown, S. C., deserves notice. He contributed eight dollars to aid the building, and loaned his quarto family Bible for service in the pulpit, until the Church could procure one. His piety was undoubted by all who were acquainted with him. His master, an Israelite of the old stock, relates a number of anecdotes highly honorable to his character as a pious man. He died in peace.

Thus the foundation of the Methodist Episcopal Church in Savannah was laid. In less than three years, the building which cost nearly \$4500, was finished, and out of debt. At the end of this year (1812) the names of twenty-seven whites and twenty-five blacks were returned as in society. The number in society from that time to 1820 ranged between forty-six whites and one hundred and forty-seven colored. But still they appeared little known and little noticed. In 1819 the Rev. Wm. Capers was stationed there. Though large congregations attended, very little visible effect appeared. But all that Methodism asks is to give it a fair and impartial hearing. Numbers began to conclude, it might, perhaps, be no degradation to step into a Methodist church occasionally on a pleasant evening. And in 1820 the Almighty, in the dispensation of his providence, sent a rod. A disorder called the black vomit prevailed at this time. This spoke loud and deep. It forced its way to the heart. Many fled, and took refuge where they could find one. It required more than ordinary courage, even in a minister, to stand by his dying flock, and offer to them the words of eternal life in their expiring moments. Capers undaunted stood at his post. At all hours of the day and of the night he obeyed the calls of the sick and of the dying. Religion and eternity were subjects of paramount concern. Nor were the calls on him confined to the members of his own flock or congregation. The celebrated Dr. Henry Kollock had lately been called to his reward in heaven. In his latter days he and Capers formed a friendship such as Christian ministers ought to have. In his death they remained united. His mourning congregation felt the in-

him to see her. On their approach they found A—cr—m the proprietor had just arrived. They thought they saw in his countenance a gathering thunder gust.—The pastoral duties were performed forthwith; and they retired to give place for his philosophy to set his mind even. The walk was on a long dam; it was a still, pleasant moonshine; but all would not do; the storm burst, and he advanced in quick paces, attended by two or three negro men in the rear,—uttering threats and imprecations in quick succession. However, on his arrival at the river's brink, they had embarked in their canoe. He closed his oration by promising that, on their next visit, he would make them sound the bottom of Savannah river.

fluence,—and their calls mingled with those of his own charge, and his services were rendered with equal promptitude. In short, his heart was free to serve all the city. While the present generation lasts will the year 1820 be remembered with emotions of gratitude. Many came to hear the word, and were astonished to find true Methodism to be no other than rational and Scriptural Christianity. The year closed with a lively prospect of better days. In 1821 the Rev. John Howard was stationed in the city. The house was crowded to overflowing, so that it was forthwith enlarged twenty feet in length. To the wicked, he proved the son of thunder—to the penitent, the son of consolation. Many reformed and joined the Church; other Churches shared in the benefit of his labors. In a letter under date of 21st of August in that year, he thus writes:—‘At our last love-feast there were an unusual number of tickets issued. At the close of this ever-to-be-remembered love-feast, an offer was made to receive members, when, to our utter astonishment, twenty-one persons came forward and offered themselves as candidates for membership in our Church;’ and he added that ‘one hundred and thirty-one had been added since March preceding.’ This may be considered a new era in Methodism at Savannah. He was succeeded the two following years by the Rev. James O. Andrew, now Bishop of the Church, who, ‘when he saw the grace of God was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.’ In 1823 the first, and, as yet, the only annual conference, was held here. It should be noticed, also, that at this conference commenced a small society for the education of the children of travelling preachers of the Methodist Episcopal Church of the Georgia conference, then entitled, ‘The Union School Society,’ from the circumstance of the Savannah Union Society generously granting the conference the privilege of holding its session in their hall. This society, for want of energy in its officers, has hitherto moved on but slowly, and has not been able to make any appropriations.

From 1821 to 1831 the number in society has ranged between two hundred and seventy and three hundred and ninety. During this space of time, its history has gone on in a more regular channel, and mingled with those throughout the United States and Territories. In fine, it may be remarked, that the spirituality of the Church is now in more danger, by being noticed too much than too little by the community at large; but by a Scriptural and spiritual ministry, and a regular and steady discipline, accompanied by the blessing of God, it promises to continue here as long as in any city in the Union. Thus in these pages it has been attempted to show how Methodism in Savannah was not—was—and is.

MAGEE ON THE ATONEMENT.

Discourses and Dissertations on the Scriptural doctrines of the Atonement and Sacrifice, &c. BY WILLIAM MAGEE, D. D., &c., &c.

It is now several years since these Discourses were republished in this country. The edition before us was issued in Philadelphia in

1825. It is not our intention to enter on a critical examination of this labored work, nor to point out its numerous defects. We should, indeed, have expected that a work of this character, coming from such a source, would have assumed a dignity of manner and expression suitable to the gravity and importance of the subjects it discusses. Instead of this, however, we find the author descending to low invective, to personal abuse, and to vile caricature, with a view, apparently, to render his antagonists ridiculous.

Independently, however, of these general defects which seem to us to pervade the work, there is a direct assault upon Mr. John Wesley, as unjust as it is ungenerous. Mr. Wesley has stood the fiery ordeal of criticism, as well as passed through the showers of personal abuse which have been poured upon him from a variety of quarters, and has always come forth from the conflict, not only with honor to himself, but with most evident disgrace to most of his antagonists. But among all the accusations brought against him by those who have thought it a duty to assail him, it was left for Dr. Magee, while professedly vindicating one of the most highly interesting doctrines of Divine revelation, to turn aside for the purpose of throwing reproach upon that eminent man, by attempting to fix upon him the Socinian or Arian heresy. This should have been the last sin to accuse Mr. John Wesley of. Perhaps no man ever preached and wrote more which is calculated to exalt the glory of Jesus Christ as the God-man, as the one Mediator between God and man, and as the sacrificial High Priest over the house of God, than Mr. John Wesley. His Sermons, particularly his Sermon on the Trinity, the volume of Hymns which he published, as well as the doctrine and discipline received and recognized by that Church which he was instrumental in founding, unite their voices to silence the slanderous accusation of Dr. Magee, and those who iterate his unmanly and disparaging assertions. To those who are acquainted with the admirable writings of Mr. Wesley, it will be surprising to hear the following language from the author before us. After enumerating the articles of the Established Church of England which Mr. Wesley left out of his abridgment of the Book of Common Prayer, Dr. Magee adds:—

‘Thus it appears, that the Socinian is not the only sectary that would degrade the dignity of Christ.’ And that all his readers may have a just idea of the dangerous heresies taught by Wesley, Dr. Magee refers his readers to ‘*Bishop Lavington’s Enthusiasm of Methodists and Papists compared,*’ and says, ‘Whoever wishes to form a just idea of the pernicious extravagancies of this enthusiastic teacher, and of his followers, will find ample satisfaction in the *bishop’s book.*’ (Vol. i, p. 121.) Whatever confidence we may have in the learning and general intelli-

gence of this author, when we know that he has so manifestly perverted the sentiments of another, for whatever purpose, we instinctively distrust his fidelity, and confide in the soundness and correctness of his criticisms no farther than he is borne out by the concurrent testimony of cotemporaneous writers, or such as have written on kindred subjects. So far, therefore, is Dr. Magee to be trusted in the adducement of his facts, and the accuracy of his learned criticisms, as we can test their truth and accuracy from other and more authentic sources, and no farther.

To what suspicious authority has Dr. Magee referred his readers for a representation of Wesley's doctrine and conduct! Among all the aspersers of his character, no one had less regard to truth than Lavington. Any one may be convinced of this who will read over Mr. Wesley's characteristic answers to that scurrilous writer. Witty and frothy, vulgar and abusive in the highest degree, the bishop of Exeter degraded the dignity of his official character by laboring to render Mr. Wesley ridiculous, his doctrine loathsome, and his practice suspicious; but in doing this he proved himself as destitute of candor and honesty, as he was of the knowledge of the peculiar doctrines of Christianity. All experimental religion with this defamer of Wesleyan Methodism, was treated as rank enthusiasm, and as forming a fit parallelism with the offensive features of popery. And yet this is the authority on which one who was afterward made a bishop, probably as the reward of his pious labors in defence of orthodoxy, relies for proof of the 'pernicious extravagancies' of the doctrine taught by John Wesley. How easy is it by such unfair means to prove whatever we may wish to be true!

It has been for the purpose chiefly of entering our protest against this unmanly and unjust treatment of Mr. Wesley, that we have referred to these dissertations at all; for though the work possesses some excellencies and valuable criticisms, it is by no means entitled to that celebrity which has been awarded to it by those whose more immediate interest might be promoted by its circulation. And it is with no little regret that an author writing on such a subject, should descend to pollute his pages with reflections so manifestly unjust toward one of the most holy, learned, orthodox, and successful ministers of Jesus Christ, which any Church or age has produced since the days of plenary inspiration.

Having thus discharged what we consider an act of justice toward an injured servant of God, we shall proceed to give our views on the Scriptural doctrine of atonement. This subject is approached with no little diffidence, not only on account of its own intrinsic importance, but also because of the indefinite and often contradictory manner in which it has been treated. While the Socinian strives to lower down the

dignity of the Son of God to the level of a mere man, whose precepts of morality and example alone are to instruct us, there are not wanting those on the other hand who represent Him as delivering us from all obligation to law, properly so called, and as having placed us in a state of legal freedom from guilt and condemnation. We consider both of these positions as errors to be avoided ; and while it is acknowledged that Jesus Christ was both God and man, uniting in His sacred person perfect divinity and perfect humanity, it is believed that by His death upon the cross He made such an atonement for the world of sinners, that *God can be just in justifying the ungodly who believe in Jesus.*

Every truth of Divine revelation is important to be known ; but when viewed collectively and relatively, some of these truths appear more immediately important than others. And if there be any one truth more so than another, it is that which relates to the atonement made by Jesus Christ for a sinful world. This to the system of Christianity is what the material sun is to the natural world. It is the grand source and centre which gives light, heat, and animation to the whole system. Take it away, and all is dark, cold, and powerless. It is therefore highly momentous for us rightly to understand this vital truth of Divine revelation. That we may do this we will inquire,

1. *Into the Scriptural meaning of this word.* Our English word, *to atone*, is said to be compounded of *at* and *one* ; and that this comes from the Latin *ad* and *unus*, signifying to unite. Hence the Italian *adunare*, and the Spanish *adunar*, which signify to *unite* or *join together* ; and hence *atonement* means an *agreement* or *concord* which takes the place of enmity or controversy.

From this literal meaning of the word, it has come to be used in a theological sense to signify that work done by Jesus Christ, by which an *agreement* or *reconciliation* between man and God is brought about. That we may understand the Scriptural meaning of the term, let us examine some of those texts in which it occurs.

The Hebrew verb כָּפַר* (*kepor*) signifies to *cover* or *overspread* ; and hence as a noun it represents the asphaltus or bitumen, or, according to our version, the *pitch* by which the *ark* was to be smeared within and without, Gen. vii, 14. In Exodus xvi, 14, it is rendered *hoar*

* Is it not highly probable that our word *cover* is itself derived from the Hebrew כָּפַר, *kepor*, through the Latin *cooperio*, or the Italian *coprire*. The change of one letter for another has been a very common practice in numerous instances, as in the word כָּרָא, *bara*, to create ; in Latin, *Paro* ; Italian, *Parare* ; Spanish, *Parar* ; French, *Parer* ; and hence our English word *bear*, to bring forth, or to bear fruit. See Introduction to Webster's 4th Dictionary ; in which it will be seen that all these words, which are most evidently derived from the Hebrew root, *bara*, have a kindred signification, namely, to begin action, to produce, to form, renew, to prepare one thing for another.

frost, which usually *spreads over* or *covers* the face of the ground. In 1 Sam. vi, 18, it means a *village*, which affords a *shelter* or *covering* from the storm. Is it in allusion to this meaning of the word that the psalmist says, 'Blessed is he whose transgression is forgiven, whose sin is *COVERED*?'

Let us now examine some of those passages of Scripture in which an atonement is spoken of under the Old Testament dispensation. 'And thou shalt offer every day a bullock for a sin offering for *atonement*; and thou shalt cleanse the altar, when thou hast made an *atonement* for it,' Exod. xxix, 36, 37. 'The rich shall not give more, and the poor shall not give less.....when they give an offering unto the Lord, to make an *atonement* for your souls,' chap. xxx, 15. 'And the priest shall put his hand upon the head of the burnt offering; and it shall be accepted for him, to make *atonement* for him,' Lev. i, 4. It may be remarked that in all these passages the thing offered to God was accepted by Him, according to His own requisition, and the intention of the offerer, as an expiatory sacrifice, by which means punishment was averted from the transgressor, and his sins were considered as *covered up*, or hidden from the view of God. The victim, therefore, that was offered in sacrifice, was a *vicarious* offering, accepted instead of the sinner himself, who, by his sins, had justly forfeited his own life in the eye of that law against which he had transgressed.

This indeed seems to be the idea generally intended by the sacrifices which were made under the law. Whenever an individual had sinned, or the congregation of Israel had transgressed, he and they brought their offerings unto the Lord, and they were accepted instead of the transgressors themselves; and by this means the souls of the sinners were considered as *screened*, *sheltered*, or *covered* under the wing of Divine mercy. It need hardly be remarked here that these sacrifices could not have possessed any intrinsic value in themselves; their efficacy in *atoning* for the transgressors was derived from their Divine appointment for this very purpose, and not from their being equal in value to the souls of the people in whose behalf they were offered. Nor can they be considered as literally fulfilling the demands of Divine justice, as an *equivalent* accepted instead of the sinner himself. This indeed, instead of exalting the Divine justice, would tend to lower it down by making it accept, as a satisfaction to its violated majesty and purity, the blood of goats, bullocks, and the ashes of an heifer, things so insignificant in themselves. While, however, inflexible justice holds to the dignity of its character in speaking out its thunders against the guilty transgressor, the *mercy* of God is abundantly magnified in this gracious provision of pardon; in condescending to accept of offerings of so little value in themselves in place of the souls of those who had transgressed.

Having thus ascertained the meaning of this word as it was used and applied under the Old Testament, let us examine some of the passages where it and its cognate terms are used in the New Testament. We do not find the word *atonement* occurring in our translation except in one place, namely, Rom. v, 11,—‘By whom we have now received the *atonement*,’ and even here the Greek word, *καταλλαγή*, seems to be improperly rendered *atonement*, as it comes from *κατα*, *intense*, and *αλλάσσω*, to *change*, *alter*, or to *reconcile*; and it is so rendered by our translators twice in the preceding verse, and in chap. xi, 15; 2 Cor. v, 18, 19; in all of which places, *καταλλαγή*, is rightly rendered to *reconcile*, or *reconciliation*; as the apostle evidently is speaking of the *effects* rather than of the *atonement* itself. But though the word itself does not occur precisely in this sense in the New Testament, the *thing* is frequently referred to and spoken of in terms which we cannot well misunderstand; we mean the vicarious sufferings and death of the Lord Jesus Christ, by which the *atonement* was made and the reconciliation finally brought about. If, however, we understand by the *atonement* the *covering up*, the pardoning or cancelling our transgressions, then we may understand it as synonymous with *reconciliation*, or as expressive of that change which the sinner undergoes when he is converted or reconciled to God through the atoning merits of the Lord Jesus Christ. Yet, according to the usual acceptation of that word, *atonement* refers to the work done by Jesus Christ in his meritorious sufferings and death; and *reconciliation* to the effect of the *atonement* on the sinner’s heart and conscience, in the work of regeneration and salvation.

Let us now examine a few of those passages which speak of the death of the Lord Jesus, and see if they do not fairly represent that death as a vicarious offering, which was accepted of God instead of the sinner who had forfeited his own life by his transgression. ‘For when we were without strength, in due time Christ *died* for the ungodly,’ Rom. v, 6. ‘But God commendeth his love toward us, in that, while we were yet sinners, Christ *died* for us,’ ver. 8. ‘For I delivered unto you first of all that which I also received, how that Christ *died* FOR OUR SINS, according to the Scriptures,’ 1 Cor. xv, 3. According to the most plain and obvious import of these scriptures, Jesus Christ *died for* or *in behalf of* sinners,—He *died for* the ungodly, *for us*—*for our sins*—are terms which manifestly imply, in the estimation of every man who understands the import of language, and whose mind has not been warped by a previously received theory, that the *death of Christ* was the *very act* by which the sinful world must be delivered, if delivered at all, from the punishment due to its sins. In Rom. v, 10, we are said to be *reconciled* to God by the DEATH of his Son. Now though

the word *atonement* does not occur in either of these passages, yet, understanding that word according to its usual import, as signifying that meritorious act by which an agreement is brought about between two opposite parties, by the interference and actions of a third person, the *thing itself* is most expressly declared—declared in terms so unambiguous and unequivocal, that it is hardly possible, unless we torture language from its legitimate and most obvious sense, either to mistake its meaning, or to make it mean any thing else than that Jesus Christ died in the *place*, or *instead* of the ungodly world.

The same sentiment is inculcated in those texts of Scripture which speak of our redemption by Christ Jesus,—‘Forasmuch as ye know that ye were not redeemed with corruptible things’—‘but with the precious BLOOD of Christ, as of a lamb, without blemish, and without spot,’ 1 Pet. i, 18, 19. ‘For thou wast slain, and hast redeemed us to God by thy BLOOD,’ Rev. v, 9. ‘In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace,’ Eph. i, 7. No unbiassed mind can read these sacred texts without perceiving that the BLOOD of *Jesus Christ* is declared to be the efficacious medium through which we have redemption, even the redemption of our souls from the guilt and dominion of sin.

Against this view of the subject it has been urged by some, that these and such like expressions are to be understood *figuratively* as implying that Jesus Christ shed his blood only as a martyr to the cause of truth and in behalf of his nation. To support this objection, such expressions as the following have been quoted:—‘The blood of the martyrs was the seed of the Church,’—‘Such a man spilt his blood for his country,’ &c. We allow indeed that such like expressions are in common use among men, and that they imply nothing more, in general, than that the persons sacrificed their lives in behalf of their country, or the cause they had espoused; but yet, even in this sense, they suppose that by this sacrifice they contributed to the salvation of their country, and that their death was the means of saving a great number of their countrymen and compatriots from destruction; that they became voluntary victims to death that they might thereby accomplish some great good to the human family.

But though it is thus common among men, with a view to enhance the character of the persons of whom they speak, and to emblazon their virtues, to say that their blood was shed for their country, we deny that any such language is used in the sacred Scriptures, in this indeterminate or figurative manner. Where do we read that the blood of Abel, Isaiah, Paul, or Peter, or any other of the prophets or apostles, was shed for the redemption of the world, or that their death made an atonement for sinners? They as truly died in defence of the cause of

truth as did Jesus Christ. But is their death any where spoken of as a vicarious sacrifice, as having been suffered *for* or *instead* of the death of sinners, with a view to expiate their sins, and to reconcile them to God? No such thing. But whenever the death of Christ is referred to in the Holy Scriptures, it is spoken of as the meritorious act by which sinners are bought off from the curse of the law, He having *been made a curse for us*. His blood is represented as *cleansing us from all unrighteousness*—and as ‘speaking better things than the blood of Abel,’ inasmuch as it speaks before the throne of God in behalf of sinners. Yes!

‘His blood atoned for all our race,
And sprinkles now the throne of grace.’

But it is no where said that the blood of Paul, or any of the martyrs, however exquisite their sufferings, or meritorious their death, that his or their blood has made an atonement for the sin of the world. One of these martyrs, however, when he saw Jesus walking, pointed to HIM and said, ‘Behold the Lamb of God which taketh away the *SIN of the world*.’ Could such an expression be found any where in the sacred Scriptures in reference to any mere man, the comparison and the argument attempted to be derived from it might have some force, or some appearance of plausibility. But inasmuch as there is none such, the argument falls to the ground, and Jesus Christ is left standing at the head of the scheme of salvation a perfect unique, occupying that commanding attitude, and performing those high functions which belong not to either man or angel—remaining *a Priest for ever, after the order of Melchisedec*.

Having thus ascertained and fixed the Scriptural meaning of the word atonement, let us inquire,

II. *Into its necessity.* The *necessity* of the atonement of Jesus Christ arises from the *moral and relative* condition of man. That man is in a sinful state needs no proof. It is every where proclaimed, both within our own hearts and in the actions of every individual of the human race. How he came so is a question of deep inquiry. That impure streams are flowing in every direction over the whole field of moral existence is manifest to every attentive observer; but where the great fountain of moral pollution was, whence issued these impure streams, it is not so easy to ascertain. The Scriptures indeed lead us up to this fountain; and if we have wisdom enough to follow the path which they have opened, we may be guided rightly to this source of moral pollution. At present, however, we shall take it for granted that mankind are sinners—that they are guilty in the eye of a just, holy, and good law.

Now let us look for a moment at that law against which man sinned.

This law required him, from the first moment of his existence, to *love God with all his heart, and his neighbor as himself*. It is eternal in its existence, immutable in its nature, and inflexible in its demands.

1. *It is eternal in its existence.* It was never made, but published from time to time as the exigencies of man demanded. We say it was *not made*; for if it had been it could not be eternal. It is coexistent with God himself, being a transcript of His own nature; and hence like Him, it is holy and just in its demands, as well as eternal in its duration.

2. *It is immutable in its nature, and inflexible in its demands.* It can never change its character to suit the whims and fancies of man, to make allowances for his faults, infirmities, or imperfections: but under all circumstances and under every dispensation, its requirements are the same, and its claims imperious and unyielding. The *inflexibility* of its demands originates from its own inherent character. It is *just* in all its precepts; and therefore can no more relinquish its claims than God, its sacred Author, can *cease* to be just. It is *holy* in its aims and ends, and therefore can no more cease to urge its demands than God Himself can cease to be holy, or than He can sanction unholiness. It is *good* in its origin, nature, and intentions; and therefore can no more be repealed or turned aside from the pursuit of its objects, than the adorable Author of all good can cease to exist, or be converted into a demon of unrighteousness. *This* is the law against which man rebelled—voluntarily and unnecessarily rebelled. *This* is the law under the penalty of which all mankind, as they existed in Adam, fell, and which they must either have suffered themselves, or be rescued by some one who should suffer that penalty for them.

But what is the penalty of this law? It was said unto Adam in paradise, 'In the day thou eatest thereof, thou shalt surely DIE.' *Death*, then, was the penalty of that law against which Adam transgressed. In whatever sense we may understand the term *death*, whether as a separation from the peaceful presence of God, a separation of the soul and body of man, or a separation of the component parts of the body itself, or finally a separation of soul and body *from the presence of God and the glory of his power*, in the world to come, it is manifest that death, in either one or all these forms, was the penalty of God's holy and just law—of that eternal rule of right, of which we now speak. This being the penalty—against a law inflexible in all its demands,—it is undeniable that whoever undertakes to rescue man from its penalty, must of necessity *die*. Or if man suffer it in his own person, he must *die*, that is, he must suffer that death, whatever its character may be, which is included in the penalty of the law.

Now let us suppose that the death denounced upon Adam was a

temporal death, that is, a separation of his soul and body. In this case, if he had suffered the penalty on the day in which he transgressed, according to the threatening, he must have ceased to exist as a man in the flesh; but he did not thus cease to exist; and therefore he did not thus suffer the penalty of the violated law. Or if we suppose that the death denounced upon Adam, was a mere banishment from paradise, which implied a separation from the peaceful presence of God; and if we farther suppose that this penalty was inflicted, as it unquestionably was for a time, in its utmost extent: then we must allow that Adam and Eve are still wandering as condemned fugitives under the malediction of God, cursing and being cursed; this would involve a conclusion from which every sensitive, and much more every pious heart must revolt with horror. But if *eternal death*, that is, an eternal separation from the glory of God was meant by that penalty, and if we allow that Adam and Eve are now suffering it, then we must also allow that they are now suffering the rewards of their transgression in the flames of hell! But this supposition will not do. It is fraught with consequences at which the mind instinctively revolts with a sort of chilling horror. The conclusion then is, that, whatever may have been the penalty of that law against which our progenitors sinned, they could not have suffered it in all its extent. What is the consequence? Why, either the law itself was too rigorous to be executed, or its Author has uttered a falsehood, or a substitute has been found. The latter alone is true. The *second Adam* has borne the just penalty, and averted the curse from the head of the *first Adam*. Hereby the justice and holiness of the law is secured, the truth of the threatening language of the Lawgiver to the guilty culprits is maintained, the guilty pair saved, and the whole government of God honored and rendered resplendent in the view of all intelligences.

The same reasoning will apply to mankind now. We have already seen that DEATH is even now denounced upon sinners as the reward of their iniquity. What shall we say? That this penalty is suffered in our own persons? Must we then lie under the power of death for ever? This would be equal to annihilation, and worse than Deism. Or must the soul be for ever separated from the peaceful presence of God? This is eternal damnation without any hope of reprieve. Or does the law hold us guilty without inflicting its penalty? This would be a mere mockery of our misery—a mere show of justice without its reality. Or lastly, does the law relinquish its claims on the sinner? This it cannot do without giving a universal license for the commission of iniquity with impunity. While the law remains unrepealed, it must denounce its thunders against its transgressors. And we can see no way for them to escape from its anathemas but by fleeing to the Lord Jesus by re-

pentance, and accepting of pardon for His sake, and by faith in His atoning merits.

It is true that all do die temporally. But if this be all that is meant by the death that is denounced against transgressors, then there is no longer any difference between the righteous and the wicked, as all alike suffer this sort of death.

From this course of reasoning we may perceive the necessity of such an atonement as that which was made by the Lord Jesus Christ. As Adam and all his posterity were exposed to death, in all its terrible forms, to avert the tremendous stroke from them, *HE who knew no sin*, and on whom therefore the law had no claim, volunteered to suffer it in their stead, to 'DIE the just for the unjust, that He might bring us to God.'

But mankind are not only *guilty* in the sight of God, when viewed in relation to His just and holy law, they are also *helpless*. However just they may perceive and acknowledge that law to be, they find themselves incompetent to obey its precepts. This is a sad dilemma. While they 'consent unto the law, that it is good,' they find in themselves a principle of evil hurrying them along in violation of its precepts; and with whatever resolution they may attempt a compliance with its demands, this 'evil is present with' them, and brings them 'into captivity to the law of sin and death.' They, indeed, feel and know that their perverse conduct is voluntary, and hence they are justly held blameworthy. The many and fruitless attempts which sinners make to save themselves by an obedience to the requisitions of the law, are so many evidences of their weak and helpless condition; and also an evidence that they acknowledge the justness and goodness of the law which condemns them. It alters not the state of the fact in regard to this their actual condition, whether they are able to account for it or not, by assigning a satisfactory reason how and why they came into this helpless state. Though the Ethiopian may not be able to ascertain the cause for the color of his skin, yet the fact itself that it is colored is indubitable. So that mankind are in a morally helpless condition is provable by the experience of every individual who has ever come to a knowledge of his own heart, and who compares its desires and affections with the precepts of God's holy law, or with any law which is founded on the immutable principles of right. He finds in himself those desires, passions, and appetites which carry him away, in despite of all his efforts to the contrary, into a violation of such a law.

Now either the law itself which commands his obedience must be unjust, or man's nature must be not only perverse and sinful, but also weak and helpless: but we have already seen that the law given for the regulation of man's conduct is just, holy, and good; and hence it

is the imperious duty of all men to obey it; but it is equally certain that no man, while in an unregenerate state, either does or can obey it. While in this state he can no more love God with all his heart and his neighbor as himself, than he can arrest the sun in its course or check the impetuous cataract of Niagara in its terrible progress. It is as natural for him to overleap the bounds of moral obligation, while he seeks to gratify himself at the expense of others, as it is for 'the sparks to fly upward.' This is the state of man—of *all* men ever born into the world.

Now view man as being in this state in his *relation* to his God. Does he not owe Him a debt of obedience which he himself can never pay? As, in consequence of the relation which he sustains to God as his Creator, it was his bounden duty to have loved Him from the first moment of his existence to its termination; and as he has failed to do this ever since he came into being, has he not violated an obligation which he can never fulfil, and for the failure of which he can never make amends? What is to be done for him or with him? Either the law must be repealed, or relinquish its claims, or its violator must suffer its penalty, or be indebted to the services of another to do that for him which he cannot do for himself. We have already seen that the law, from the eternity, purity, and goodness of its character, can be neither repealed, nor relinquish its demands without an atonement. It remains therefore that the sinner must either suffer its penalty or accept of the services of a third person to do that for him which he can never do for himself.

To do the first would be to undergo an everlasting banishment from the presence of God and the glory of his power, or otherwise be struck out of existence. Either of these suppositions involves consequences at which the human mind shudders. To be banished for ever from God—from happiness—without even an opportunity of escape from such a dreadful catastrophe, is an alternative so dismal as to excite pity in the breast of the most obdurate among men. And shall 'man be more righteous than his Maker?' Shall he be moved to pity—to tears of commiseration, and shall a God of unbounded benevolence,—of whom it is said by one of His most favored servants,—that He is LOVE itself, have no 'bowels of compassion,'—no movings of pity toward His hapless offspring! Forbid the thought, O ye who minister around His throne of love! Suffer not a sentiment so derogatory to your adorable Sovereign, ever to find a lodgment in a human heart.

Nor is the idea of annihilation, or ceasing to be, less appalling to an ingenuous mind. *To cease to be!* Every feeling of our natures rises spontaneously against the thought. To have such a universal blank in the creation as would succeed to the total destruction of human in-

telligences is entirely incompatible with every idea we have formed of the Divine Being, as well as with every pulsation of the human heart. 'To be or not to be,' is a question not left to human volition to solve. It is instinctively solved by the decision of every man's mind—no less so than by the express declarations of holy Scripture.

Neither member, therefore, of the alternative relieves the difficulty under which the subject labors. Hence the only remaining remedy for the evils under which we groan, is the mediation of a third person. This third person is found only in the Lord Jesus Christ, whose death has been accepted as a substitute for the death with which Adam was threatened. And for this we are indebted to that wisdom and goodness of the Deity which devised and executed the glorious plan of rescuing man from his thralldom, and saving him with the power of an endless life.

The necessity of an atonement of some sort has been very generally felt and acknowledged by all the nations of the earth. We have already seen the views which were entertained by the Jews on this subject. And the institution of the sacrificial rites under that dispensation, by the express appointment of God, originated from the common sentiment of sinfulness which pervaded the breasts of the people, and which was brought out in all its aggravated forms by the purity of that inflexible law which prescribed their duty and denounced their doom as transgressors. The expression of this same sentiment has been made by a variety of expedients among the pagan nations. Why their numerous sacrifices? Did not the offering of these prove that they were conscious of their sinfulness? that they were consequently obnoxious to punishment, and that these sacrifices were necessary to avert that punishment by atoning for their sins? We consider therefore that every sacrifice ever offered to the Deity, whether to the true God or to a false one, was an acknowledgment, not only that mankind were sinners, but also that they needed an atonement to expiate their sins, to reconcile themselves to the God whom they had offended.

The sacred Scriptures themselves furnish abundant proof that it was a common practice among the surrounding pagan nations to sacrifice even their sons and daughters to their false gods; and so addicted were the Jews themselves to imitate the conduct of their neighbors in their idolatrous practices, that they were prohibited by an express law from making their children to pass through the fire to Moloch. This inhuman and barbarous practice of sacrificing their sons to the gods seems to have had its origin in the notion that they must offer to God whatever was most valuable in their own estimation. Hence the general prevalence of this sacrifice among the pagans; but on account of its inhumanity it was forbidden to the Jews, who might have plead, though most erroneously, its sanction from the example of Abraham.

The hecatombs of slaughtered beasts which were offered to the gods of the Gentiles, were but imitations, it is reasonable to presume, of the sacrifices which were established by a Divine command, among the Israelites; and they all indicated, as before observed, a consciousness of their sinfulness, and were an acknowledgment of the necessity of some atonement being made in order to reconcile them to an offended Deity.

There seems, indeed, to be no fact in the whole history of human nature and conduct, more universally established and practically acknowledged than that which relates to the sinfulness of mankind.—Jews, Christians, and Pagans, deistical philosophers, and historians, have all borne testimony to this truth; and though some modern Deists, on account of the light which they have borrowed without acknowledgment from Christianity, have derided the practice of offering sacrifice as an atonement for their sins, the rest of mankind have given this evidence of their belief in the efficacy of vicarious offerings to the Deity in behalf of offending man. We may consider, therefore, this truth as firmly settled by the concurrent testimony of sacred Scripture, and the universal observation and general practice of all nations.

Having thus established the *necessity* of atonement, we shall,

III. *Inquire into the source or origin of this merciful provision.* On this branch of our subject, though there may be but little diversity of opinion *substantially*, yet the manner in which that opinion has been expressed has led to some erroneous perceptions as to the origin of the atonement. When we hear, for instance, such expressions as the following, ‘*Christ Jesus came to quench the wrath of God,*’—‘*to appease His anger,*’—‘*to satisfy the claims of Divine justice,*’—we are apt to infer that the *wrath*, *anger*, or at least the *justice* of Almighty God required that Jesus Christ should die for the sins of the world; and that by His thus dying, the anger of the Deity was appeased. But surely such language is wholly unauthorized by the word of God. It is to be sure expressly declared that ‘*God is angry with the wicked every day,*’ &c, but this language can never justify the idea that this anger caused His Son to die on the cross for the salvation of a lost world. On the contrary it is affirmed in the most express and unequivocal terms that ‘*God so LOVED the world that He gave His only begotten Son,*’—‘*that herein is love, not that we loved God, but that He LOVED us,*’—and so loved us, as to ‘*send His Son to die for us.*’ These, with numerous other passages of the like import, ascribe the *source*, *origin*, or *cause* of God’s sending His Son to die for the world, to the ‘*great LOVE*’ wherewith He loved us, even when we were dead in trespasses and sins.’

It is by no means contended that *justice* had nothing to do in the

sacrifice of Jesus Christ. All that is meant is, that justice was not alone consulted. The *goodness* as well as the *wisdom* of the Deity, was as much concerned in this transaction as His justice. It seems, indeed, more proper to view the 'whole Deity' as engaged in the grand scheme of redemption, rather than any one particular attribute; and that property of his nature by which He is pre-eminently distinguished, and which therefore seems to temper and rule the whole, is *love*: so that we may consider the different displays of His administration but modified manifestations of His loving-kindness; hence it is said that though 'vengeance belongeth to God,' it is 'His strange work;' intimating that a resort to it is the last alternative, after all other means of lenity should have failed to accomplish the purposes of His benevolence. If, therefore, when we meditate upon the scheme of redemption, we are to take into view, as far as our limited powers will enable us to do it, the Divine character as a whole, should we not follow the direction given us in the inspired volume, and contemplate Him as being guided and governed, in regard to the moving principle of action, by that *love* by which He is so eminently distinguished? And when we speak of *satisfaction* being made for sin, should we not rather consider it such a satisfaction as the Divine perfections of wisdom, justice, and goodness, acting in perfect harmony, should receive as amply sufficient, instead of saying that justice alone is satisfied? Do not these views—though very imperfectly expressed for want of more adequate powers to grasp such a profound subject—accord with those general representations which the Scriptures give of this holy benevolent transaction?

The above exceptionable manner in which this subject has been spoken of seems to convey an idea that the coming and death of Jesus Christ wrought such a *change* in the Divine mind that He was thereby induced to *alter* his determination respecting a sinful world; that by this means he has become better disposed toward the human family, or in some way more favorably inclined to show mercy to them. But how derogatory is this to the character of Him of whom it is said, 'He is of one mind, who can change Him!' Who is *immutably* the same 'yesterday, to-day, and for ever!' Whose *goodness* is from everlasting, and whose very essence is LOVE itself! No. It was this eternal, essential property of the Divine nature, namely, LOVE, which led Him to devise and execute the scheme of salvation for the ruined world. And as LOVE was the source whence issued that stream of Divine mercy on which Jesus flowed into the world, His coming could have made God no better, no more favorably inclined to do His needy creatures good—could have produced no alteration in His mind or purpose in respect to the method of saving rebellious sinners—inasmuch

as all this sprung from love itself, was the fruit or effect of that eternal principle of GOODNESS in the Divine nature which first moved Him to extend mercy, as exemplified in the scheme of redemption, to a fallen world. It may therefore be said of this as of every other favor, that it 'cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.' Hence those who have been redeemed from among men, are represented as ascribing their salvation to *Him that loved them and washed them from their sins in His own blood.*

The coming of the Lord Jesus into our world to make an atonement for our sins was a wonderful display or unfolding, a proof and demonstration of the love of God to man. It was so far from being the effect of hatred to sinners—though we allow that it is a manifestation of God's abhorrence of *sin*—that it is the clearest exhibition, the brightest display, the most luminous and convincing evidence of the goodness of God to man—of His entire willingness and deep desire to save him,—that could possibly be manifested to the view of angels or men. Hence when the angels are represented as announcing the Divine Savior's advent to the shepherds of Palestine, they said, 'Fear not; for behold we bring you good *tidings* of great joy, which shall be to all people,'—'and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good *will* toward men.' Here the *good will of God toward men* is announced as the burden of the message which the angels brought to the shepherds, as it was about to be exemplified by the coming of the Son of God into our world; and that this was the expression or manifestation of that eternal property of the Divine nature by which God has ever been distinguished as the good Being. And to this view of the subject corresponds the declaration of the apostle Paul, 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them:—'And moreover that in this very thing 'God commendeth His LOVE toward us, in that, while we were yet sinners, Christ died for us.' Our being sinners, therefore, instead of inspiring hatred in the Deity toward us, was the very reason why He was moved to give this bright manifestation of His love in providing a Savior to bring us salvation through the medium of His death.

How unspeakably precious and glorious does the whole scheme of redemption appear when thus viewed! And more especially when contrasted with that which represents the Deity as sending His Son to *pacify His own anger*, or to *quench His own wrath!* How shocking to all the benevolent feelings of our nature, as well as revolting to that feeling of veneration and filial love which the spirit of piety inspires, to

contemplate the Deity as moved to devise and execute the grand and sublime scheme of redemption from a feeling of fiery indignation—and as letting this indignation spend itself on the head of His innocent Son ! But we are happy to know that such a revolting view of this subject is wholly unauthorized by the word of God. This declares that, so far from sending His Son to reconcile *God* to the world, He was in Christ *reconciling the world to Himself*: and hence the apostle says, not I pray God to be reconciled to you, but I pray you *be ye reconciled to God*. We do not indeed infer from this that God is pleased, or ever was pleased with the sinful actions of men. His displeasure at the rebellious conduct of Adam was manifested toward him in the touching dialogue which passed between them immediately after the latter had sinned. But while this displeasure showed itself in this manner, the goodness or tender compassion of God was equally conspicuous in the same transaction in the grand promise which He made to the trembling culprits, that ‘the seed of the woman should bruise the serpent’s head.’ This was the first development of that eternal and paternal love which was finally and fully unfolded in the coming and death of the Lord Jesus Christ, and not an exhibition of his fiery wrath. In fact the displeasure of God against sin and His love to the sinner have been presented in parallel lines, which have run side by side from the period of the first transgression down to the present time ; and they shall continue to mark the conduct of the Deity until time shall be no more.

Such is the GOODNESS OF GOD. Such is the source or origin of the grand provisions of the atonement. On this property of the Divine nature do wondering angels fix their attention when they are about to proclaim the glories of the Redeemer of lost men. To this source do the redeemed themselves trace the origin of their salvation, while they ascribe honor and glory to God, and to Him that sits upon the throne. And in this one point, as well as in all others, do all the inspired writers agree that ‘God so LOVED the world that He gave His Son, that whosoever believeth on Him, should not perish, but have everlasting life.’ Having thus traced the atonement to its source or origin, let us,

IV. *Inquire into the extent of it.* On this subject there are the four following opinions:—1. That the atonement was made for the *elect only*. 2. That its efficacy is amply sufficient for *all men*, but that its application is limited to a certain number included in the eternal decree of election. 3. That it was made for all men in such a manner that all will eventually be saved. 4. That it was made indiscriminately for all men without any respect of persons ; but that its conditional benefits are ultimately limited to those who repent of their sins and believe in Jesus Christ.

It is not our intention on the present occasion to inquire into the respective claims which each and all of the above opinions may have for support. As to the first, it is now very generally exploded, even by Calvinistic writers, except a comparatively few who still cling to the system of the Geneva reformer who so categorically asserted the unconditional decree of election. We believe the greater number of these divines who nevertheless desire to be classed with Calvinists, have adopted the second opinion, that the *efficacy* of the atonement is amply sufficient for *all men*; but that its application is limited to an *elect number*; and who consequently affirm that *all* may be saved if they will, but as all are held under the influence of an invincible moral inability, those only will experience the saving benefits of the atonement whose opposition is conquered by Almighty power. With neither of these opinions does the writer of this article agree. As to the third mentioned opinion, which is embraced by the Universalists, we shall endeavor to scan its truth when we come to speak of the manner in which the benefits of the atonement are received and enjoyed. We of course embrace the fourth sentiment, namely, that the atonement was made indiscriminately for all men without any respect of persons. Nor do we conceive how the truth of this proposition can well be contested by any person having the smallest deference to the declarations of Holy Scripture; as it is manifest that no truth is so clearly revealed and so unequivocally declared and asserted as that which proclaims that Jesus Christ died for *all* men without exception. A few plain texts will set this subject at rest. 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us ALL,' Isa. liii, 6. 'The love of Christ constraineth us, because we thus judge, that if one died for ALL, then were ALL dead,' 2 Cor. v, 14. On this text we may remark that the apostle considered the truth that Jesus Christ *died for all*, so incontrovertibly established that he assumes it as the ground of his conclusion respecting the universality of the spiritual death of *all men*. In his estimation, therefore, it was no subject of controversy whether or not the death of Christ was for *all men*. 'That He by the grace of God should taste death for every man,' Heb. ii, 9. 'There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for ALL,' 1 Tim. ii, 5, 6. These texts are amply sufficient, we apprehend, to establish the fact that Jesus Christ died to atone for the whole world.

And with a view to overthrow the position taken by the second class of predestinarians that He had no *intention* of finally benefitting other than the eternally elected by His death—notwithstanding its merits were sufficiently efficacious to procure their pardon—we will quote a few

texts to show that His *design* in dying for the world was in perfect correspondence with the gracious *end* for which He shed His blood at all. Thus in that famous text so often appealed to in John iii, 14-16, it is said at the conclusion, 'For God sent not His Son into the world to condemn the world, but that the world through Him MIGHT be saved.' Here it is declared that the design and intention of the Son of God was to save that identical world for which He came to shed His blood. It is said that John the Baptist 'came to bear witness of that Light,' (namely, Jesus Christ,) 'that ALL men through Him MIGHT believe,' John i, 7. 'We have seen and do testify, that the Father sent the Son TO BE THE SAVIOR OF THE WORLD,' 1 John iv, 14. And this is conformable to what the apostle says of God, that He 'will have ALL MEN to be saved, and to come unto the knowledge of the truth,' 1 Tim. ii, 4. These texts most assuredly vindicate the sincerity of God in respect to His *design* in sending His Son to be the Savior of the world; declaring in the same unequivocal manner that the design of His dying for the whole world was that *that self same* world MIGHT BE saved through Him, as it is asserted that 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' 1 John ii, 2.

Another important branch of this inquiry respecting the *extent* of the atonement is, whether the atonement was *conditional* or *unconditional*. We can conceive no way in which it was, in any sense, *conditional*. The coming of the Lord Jesus into our world, His sufferings and death, originated, as we have already seen, in the boundless love of God, and therefore depended not in any sense upon conditions either already done, or to be performed by man. The grand, sublime, and meritorious act by which the work of atonement was completed, was absolute and independent of all other causes and beings except that 'great love wherewith He loved us, even while we were dead in trespasses and sins'—only that the miserable and ruined state in which mankind were was the *occasion* of drawing forth and demonstrating this stupendous love in the manner in which it was exemplified in the death of Jesus Christ.

We consider therefore that the atonement made by Jesus Christ was an act of unconditional and unparalleled love,—such love as none but God the Father could show, and none but the Son of God could fully exemplify in the manner He did.

This branch of the inquiry involves also another question of no little importance. *Has the death of Jesus Christ unconditionally so satisfied the claims of Divine justice in behalf of man that he is now free from the condemnation of law?* We desire to look this question boldly in the face, and see whether we can furnish it with a satisfactory answer; for it seems to us that there is no part of this subject which

has been so much embarrassed and perplexed with bold assertions, and unsatisfactory reasonings, as this. In correspondence with the erroneous idea before mentioned, that Jesus Christ came into the world, suffered and died, to appease the anger of the Deity, it has been asserted by some that this anger was appeased by the claims of Divine justice being fully satisfied in behalf of the world of actual sinners by the death of Christ. Now we frankly confess that we cannot yield to this sentiment. It is, we believe, unauthorized by the word of God, and unsupported by any just and rational view of this subject. If the justice of Almighty God be fully satisfied in respect to man—to *all* men—both as regards their original and actual sin, by the atonement of Jesus Christ, then we would humbly ask, *Why* is the sinner held guilty? On what principle does the law condemn him? How can he be justly punished? And hence, *why is he called upon to repent?* The whole doctrine of actual guilt, of repentance, and justification by faith, is built on the supposition, that God has a just claim against the sinner, and that unless he repent and avail himself of the benefits of Christ's death, he cannot be saved, but is, and must for ever be, justly condemned.

We apprehend that one source of the erroneous views entertained upon this branch of the subject, is in confounding the *unconditional* with the *conditional* benefits of the atonement. Just so far as the unconditional benefits of the atonement extend, have the claims of Divine justice and law been satisfied in behalf of the sinful world, but no farther. Whatever was done by Jesus Christ absolutely and unconditionally in behalf of man, cannot be justly required to be done by us; and hence so far as any blessing flows to us as the pure effect of His death, independently of any condition performed by us, so far the claims of justice on us must be presumed to be satisfied.

That we may understand this subject clearly, let us turn our attention to the representation given of it by the Apostle Paul in his Epistle to the Romans. In the *fifth* chapter of this epistle the apostle institutes a comparison between Adam and Jesus Christ; and shows that just so far as the pernicious effects of the first transgression extended to *condemn* the human family, so far the beneficial effects of the atonement by Jesus Christ extended to *justify* them:—'As by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man many were made sinners, so, by the obedience of one, shall many be made righteous,' verses 18, 19. Here we have a key to unlock all those mysteries respecting the universal benefits of Christ's death. How are *many*, that is, *all mankind*, made

righteous? Surely not by acts of penitence and reformation. This is contrary to fact. In the sense in which the apostle intended to be understood, they were made righteous by *one*, that is, by the *obedience* of Jesus Christ unto *death*, even of that death upon the cross by which the atonement was made. Compare verse 18 with 10, 11. And it should be remarked that just so many were thus made righteous as had been made sinners by 'the offence' of Adam, who was the 'one that sinned,' by which 'many were dead,' verses 15, 16. Here, then, we have the unconditional benefits of Christ's death set forth in plain terms. Through His obedience unto death, all mankind were redeemed from the curse of the Adamic covenant; and through the redemption which was brought about by Jesus Christ, they were constituted righteous in the sight of God; that is, as we humbly conceive, freed from that condemnation which was brought upon them by the sin of Adam. In this way we maintain the justification and salvation of infants; not that they are born into the world free from the taint of original pollution; but as they had no actual participation in the *first offence*, so, without performing any of the conditions of the *second covenant*, they are made the partakers of its benefits. Thus the *all* of mankind are made or constituted righteous through the efficacy of Christ's death, independently of any act of their own, by an act of grace on the part of God. According to the reasoning of the apostle in this chapter, the *first* and *second* Adam are considered as public persons, each representing the human family; the one, by his act of disobedience, entailing misery upon them; the other, by His act of perfect obedience and death, procuring blessings for them; and that just so far as the effect resulting from the disobedience of the one should extend to their *condemnation*, so far the blessings flowing from the obedience of the other should extend to their *justification*. This view is supported by Wesley in his notes on chap. v, 14: 'Each of them,' says he, 'being a public person, and a federal head of mankind; the one the fountain of sin and death to mankind by his offence; the other of righteousness and life by his free gift.' To this interpretation of the apostle's argument agrees that of Professor Stuart. 'The actual and principal point of similitude is, that each individual respectively, viz. Adam and Christ, was the cause or occasion, in consequence of what he did, of greatly affecting the whole human race; though in an opposite way. Adam introduced sin and misery into the world.' * * * * 'On the other hand, Christ introduced righteousness or justification, and all the blessings, spiritual and temporal, which are connected with a probationary state under a dispensation of grace, and with the pardoning mercy of God.' See his note on Rom. v, 14. This latter blessing, viz. 'the pardoning mercy of God,' cannot be numbered

among the unconditional blessings of God, only so far as it may refer to the pardoning the original offence ; for it is promised to none but such as repent of their actual sins, and embrace the Lord Jesus with believing hearts. The views here expressed, however, fully corroborate the theory for which we contend, namely, that the benefits of the atonement made by Jesus Christ are co-extensive with the effects of Adam's sin, so that none shall be finally condemned *merely* because Adam transgressed the law of his God.

It is in this sense that we understand the apostle to say in chap. vi, 14: 'For ye are not under the law, but under grace,'—ye are not now under that law or covenant which was made with Adam, as the terms of your justification and salvation ; but ye are under the gracious dispensation of mercy which has been opened and established by Jesus Christ, the unconditional benefits of which flow to all mankind, so as to deliver them from the proper penalty of the first covenant. In this sense the demands of the law are answered in the behalf of man. Justice and grace are hereby magnified ; for justice itself makes no more claim on account of the original offence, because it is fully satisfied in what Jesus Christ, the second Adam, did and suffered in behalf of the first Adam. Hence it is said that 'He hath redeemed us from the curse of the law, being made a curse for us.' It is certain, however, that actual sinners are not freed from the curse of the law, for it is written, 'Cursed is every one that continueth not in all things written in the law to do them.' And the Scriptures are full of threatenings against evil doers ; but how could this be if all the claims of law were answered in their behalf ! Would it not be a flagrant act of injustice to inflict the penalty of the law upon its violators when that identical law had received its full satisfaction by the offices of a third person ? And where is the scripture which affirms that Jesus Christ hath unconditionally answered the demands of law and justice in behalf of all actual sinners ? If there be any such, they have escaped our observation.

But to support this view of the subject, appeal has been made to our acknowledged standards of doctrine and formularies of religion. The following twentieth article of religion has been supposed to be in opposition to the views here expressed : 'The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and dead, to have remission of sin or guilt, is a blasphemous fable and dangerous deceit.' A careful attention, however, to the phraseology of the article and to the times and circumstances in which it was framed, as well as the particular error it was designed to refute,

will enable us to see that it is perfectly compatible with the views we have expressed. The 'offering of Christ is that perfect—*satisfaction* for all the sins of the whole world, both original and actual.'

In the first place we remark that here is nothing said about *satisfaction* to Divine justice, as though that had no more demand upon the impenitent transgressor. In what sense, then, was the one offering of Christ a *satisfaction* for all the sins of the world? A bare inspection into the meaning of the word *satisfaction* will enable us to understand this. *Satisfy* comes from *satis*, *enough*, and *facio*, to *do*, or to *make*, to *do enough*; and hence satisfaction refers to that *state of mind which results from a gratification of the desire*. The plain and most obvious meaning therefore is, that Jesus Christ, by offering Himself freely a sacrifice for us all, thereby *did amply enough* so to *satisfy* the claims of law and justice in respect to both original and actual sin, as that God can now remain just in every branch of His government, and yet be 'the justifier of him that believeth in Jesus.'

We remark, secondly, that the latter part of the article fully justifies this interpretation. 'The sacrifices of masses' in the Roman Catholic Church were considered by that corrupt Church to be necessary to expiate the sins of the people. Against this unscriptural and absurd belief and practice the framers of this article enter their strong protest, calling it a '*blasphemous fable and dangerous deceit*;' and asserting, in direct opposition to this fabulous and deceitful practice of a fallen priesthood, that '*the offering of Christ once made*' is all-sufficient to atone for all sin—perfectly *enough* to satisfy the Divine mind, and to make it every way compatible with the Divine administration to pardon the sins of the penitent, without at all infringing upon the claims of justice or in any way restricting the operations of His goodness: and therefore the repetition of such sacrifices in the mass was not only unnecessary for any of the purposes of justice and love, but in direct opposition to the declarations of Scripture. This appears to be the most obvious sense of the article in question.

The same interpretation is to be put upon the words in the '*prayer of consecration*,' when the holy communion is administered, 'who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.' The similarity of language in this quotation, and the one we have already commented on, shows them to be derived from the same source, to be aimed at the prostration of the same error and the establishment of the same great truth; namely, that the sacrifice of Christ upon the cross made such perfect satisfaction to God, that no other sacrifices, such as those offered in the popish masses, were at all necessary to expiate sins. On the whole, the grand proposition contained

in these extracts is, *That the one offering of Jesus Christ is all that either justice or goodness required, or all that a God of infinite wisdom, power, and love demanded to vindicate the honor of His own government, and to make it every way consistent with His perfections, and with the greatest good of His moral kingdom, for Him to pardon, sanctify, and finally save the transgressors of His law, on condition that they repent, believe, love, and obey the Lord Jesus Christ; and that as the sacrifices of the Jews, which were designed to have only a temporary existence, had now ceased for ever, so the pretended sacrifices of masses, offered by popish priests with a view to expiate sin, were wholly useless and derogatory to the honor of God.*

That this is the true interpretation of those scriptures which relate to this subject, and of the articles already quoted, will appear evident when we notice the manifest absurdities which inevitably follow from the opposite interpretation. Let us but suppose it be asserted that Jesus Christ hath absolutely satisfied all the claims of justice and law in behalf of all sorts of sins and sinners: look at the consequences which must follow. If justice and law are perfectly satisfied, they can have no claims against the sinner; if no claims, there can be no condemnation; if no condemnation, there can be no need of repentance; if no need of repentance, there can be no room for pardon—no need of conversion, nor of justification or sanctification. Thus does this absurd doctrine annihilate at once all the peculiar doctrines of the Gospel—and indeed render the whole scheme of salvation a perfect nullity.

Moreover, if there be no justice to arrest the sinner—and there cannot be if justice is satisfied, unless we suppose the Almighty to require a double satisfaction to answer the justice of His claims—nor any law to condemn him—as there cannot be if the claims of the law have been fulfilled for him—then there is no room for the display of mercy to release the sinner, nor of grace to deliver him from the curse of the law. Such are the dreadful consequences of this *legal scheme of grace!* It destroys at a stroke, as before remarked, the whole scheme of salvation by grace. And surely doctrines which carry with them and bear on the very face of them consequences so mischievous must be founded in error.

Another consequence resulting from the doctrine we are combating is, that it represents God the Father as an inexorable tyrant, and God the Son as altogether selfish in his designs and conduct. That doctrine which says that God the Father was so wroth with the world after it had sinned, that He would not restore it to favor without receiving a full equivalent, most assuredly strips Him of the attribute of goodness; and represents Him in the stern aspect of an inexorable Being, refusing

to relinquish one iota of His claims upon rebel man, without receiving a full remuneration. Is this the conduct of a Being of infinite love ! What would be said of an earthly potentate who should deal thus with his rebellious subjects ? There stands the guilty culprit. The law condemns him. He confesses his guilt, and begs for mercy. His sovereign refuses a pardon until the utmost claims of the law are fully satisfied. His son or some other person offers to suffer the penalty of the law instead of the guilty offender, provided the offender shall be given to him as a reward of his sufferings. Is there any goodness, mercy, or grace, in all this transaction ? Are not both the potentate and the substitute supremely selfish ? Is not the whole a legal transaction, in which the parties concerned sell and buy for gain—the one who sells relinquishes his claim for a stipulated price ; and the one who buys pays the sum demanded, and takes the subject of this traffic to reward himself for his labor ? Is not the very idea of *grace* totally annihilated in all this fanciful transaction ?

And shall we represent the adorable Author of Christianity as being actuated by feelings and views of a similar character ? Has God the Father actually *sold* the human family to His Son for a *stipulated price* ? And has the Son actually *paid* the price demanded, and thus *literally purchased* mankind, so as to remunerate Himself for what He did and suffered ? Such a sentiment seems too absurd and shocking to be admitted for a moment. It seems to us that it divests the Godhead of all those perfections of wisdom, dignity, goodness, and grace, which we have been wont to ascribe to the Author of our Christianity, and converts Him into a mercenary being, repaying Himself for His losses by the sweat and blood of His innocent offspring !

These erroneous views of the doctrine of atonement are but relics of the exploded doctrine of Antinomianism, which represents God the Father as having made over a definite number of the human family to Jesus Christ in the eternal covenant of redemption, and that Jesus Christ undertook to redeem these, and these only ; for which purpose He laid down His life as a sacrifice to Divine justice in their behalf : by this means all legal claims against them are for ever cancelled ; so that they are, in the eternal Mind, absolved from all their sins, past, present, and to come. And allowing the premises to be founded in truth, that Jesus Christ by His death did fully satisfy all the claims of justice in behalf of these elect, it would fairly follow that they must inevitably be saved ; for if justice has no claims against them, how can they be justly condemned ? Their sins are all cancelled. And to assert the same thing respecting all mankind is but to assert the counterpart of Antinomianism ; to carry the principle to its legitimate length is to establish the truth of Universalism. This says that God did that for

all men, which ultra Calvinism asserts He did for only a part ; and both these errors originate from the same perverted view of the doctrine of atonement. It is, in fact, the very essence of Antinomianism to assert that all the claims of law and justice were absolutely fulfilled by the obedience and death of Jesus Christ in behalf of the human family ; for if this be the true state of the business, then there is no longer any law either to condemn man, or to limit and bind his moral conduct ; he is absolutely redeemed by Christ from all law, and therefore ' do what he will,' he must inevitably be saved.

Now in opposition to this graceless theory—for such we cannot but call it—let us view God the Father as moved, from pure, unbounded love, to provide a Savior for the world ; and then view Jesus Christ, actuated by the same benevolent feeling, voluntarily coming to make an atonement for this world by His sufferings and death, by which means He did *fully enough* to satisfy the Divine Mind, to make it every way consistent with His wisdom, justice, and goodness, to pardon returning sinners ; and we then behold an illustrious display of the Divine perfections in this sublime and gracious scheme of redemption—

' Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace.'

Some, whose imaginations are stronger than their judgments, have represented the Divine attributes as contending one with another—justice demanding the death of man, and mercy pleading for his release, until finally wisdom comes in and provides a victim in the Lamb of God to satisfy the stern demands of justice, at which mercy smiles, and justice yields its claims. All this may do for the imaginative mind of a poet ; but it will not bear inspection. We know of no foundation in Scripture, nor in the nature of things, for these fanciful representations. God is immutable, and therefore never can change His purposes. As He is *now love*, so He was *eternally*. And as His sending His only Son to die for the world was an instance and a demonstration of this love, so is it an evidence that He *always* loved the world ; and hence it follows irresistibly that the whole scheme of redemption, from beginning to end, was begun, carried on, and completed from love ; and could not therefore have ever been designed or intended to conquer His hatred, or purely to fulfil the demands of eternal justice. And as we have seen that Jesus Christ, by His sufferings and death, made an atonement for *all* mankind, it follows that God is still loving to every man ; and therefore that if any are not so benefited by this atonement as to be ultimately saved, the fault is their own ; it is not because God either ever did or does now *hate* them, but simply because

they will not suffer His 'GOODNESS to lead them to repentance,' that they might believe in Christ and live.

Having thus shown the *extent* of the atonement, we come,

V. *To inquire into its benefits.* In this branch of the inquiry, it is necessary to distinguish between the *unconditional* and the *conditional* benefits of the atonement. We have already seen that the *atonement itself* was made by Jesus Christ, absolutely and unconditionally,—that His coming into our world in the manner He did, all His acts of wisdom and benevolence, His meritorious sufferings and death, and all that He did as *God manifested in the flesh*,—that all these things flowed from the unbounded sea of Divine goodness, and that they depended not upon any condition performed or to be performed by man for their having been done:—they were the pure effect of Divine benevolence.

From this view of the subject, it seems necessarily to follow that there are certain benefits which flow from these acts of benevolence, also *unconditionally*. Among these we reckon,

1. *Our existence.* If the curse denounced upon Adam had been actually inflicted on him, in its literal acceptation, he would have had no posterity. His life, therefore, seems to have been lengthened out, and consequently he was allowed to propagate his species, in consequence of the promise which was made to him immediately after he had sinned, that the seed of the woman shall bruise the serpent's head. Personal existence, therefore, and all those temporal blessings which are connected with it, except such as are given as the reward of our industry, are among the unconditional benefits of the atonement.

2. As a consequence of this is the initial justification which, as a 'free gift,' comes upon all mankind. This includes the justification of infants, so that they are not condemned merely on account of Adam's sin. In this sense the 'free gift' has come upon all unto justification of life. Infants are considered justified, not because they are innocent, or freed from the contamination of original sin, but because *all* men are included in the scheme of redemption, and because, having committed no actual sin, they participate in the unconditional benefits of Christ's death.

3. All the means of grace which are provided in the Gospel of our salvation. This includes the preaching of the Gospel, the invisible operations of the grace and Spirit of God upon the understandings and consciences of men, all the calls of mercy which are sent to induce sinners to repent, to believe in Jesus Christ, and to reform their lives. These are all sent to mankind, in the first instance, anterior to any condition performed by them, and therefore flow from the benevolence of the Deity, in consequence of the atonement and intercession of the Lord Jesus Christ.

4. We may mention in the next place, the visitations of mercy with which all mankind are favored, even those nations who are not blessed with the light of the Gospel. When it was said unto Abraham, 'In thee and in thy seed shall all the nations of the earth be blessed,' a reference was unquestionably had to Jesus Christ; for, as the apostle Paul has said, 'He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ;' intimating, that whatever blessings were conferred or to be conferred on mankind, they flow through the Lord Jesus Christ as the result of His meritorious works, sufferings, and death. Hence, although the heathen know Him not, yet are they indebted to Him for the temporal and spiritual mercies which they enjoy; and those among them, who, living up to the light of their own dispensation, may be finally accepted in the sight of God, are so accepted through His atoning merits. And that the heathen are blessed with the invisible rays of light which emanate from Him who lighteth every man that cometh 'into the world,' who can doubt? That which hath been called '*natural conscience*' by some, the '*light of reason*' by others, and by some others, '*moral sense*,' is nothing more nor less than a conviction of truth wrought in the minds of all men by the '*gift of God through Jesus Christ*,' a measure of the Holy Spirit which is 'given to every man to profit withal.' Thus do the unconditional benefits of Christ's death and the effects of his powerful intercession, extend in a greater or lesser degree to all mankind, teaching them the necessity of denying themselves of all ungodliness and worldly lusts, and of living soberly and godly in this present world.

5. We might lastly mention that all the doctrines contained in Divine revelation flow to us as the unconditional benefits of the atonement. What had we, what had Abraham, Moses, or the prophets, the apostles and Christians, ever done to deserve, or to procure these inestimable blessings? Absolutely nothing. Hence all those sublime truths unfolded in the book of God, respecting His character and attributes, respecting the plan and methods of salvation, all relating to a future state of happiness and misery,—for 'life and immortality are brought to light by the Gospel'—must be classed among those unconditional benefits which are bestowed upon the Christian world, independently of and anterior to any condition performed by man.

We now have an open door—a door wide and continually open—for mankind to enter and take possession of those conditional benefits which are freely offered to them in the Gospel of Jesus Christ. Among these we reckon,

1. *The power to repent and believe in the Lord Jesus Christ.* Though the power to apprehend and receive truth be natural to man—that is, God has created him or caused him to come into being with

original faculties to enable him to understand and appreciate Divine truth when it is presented to him—yet he can never repent of his sins, nor reform his life, much less believe in Jesus Christ with a heart unto righteousness, unless he faithfully and conscientiously improve the first convictions of truth which are presented to his mind. The original talent, whether it be a natural or gracious one, must be improved before it will increase in our hands. In consequence of the atonement of Jesus Christ, all men are blessed with a portion of Divine light or grace, by which they are empowered to perceive and apprehend the truth, to feel and know that they are sinners, and consequently that they need a pardon and a deliverance from their sins; and it is on the conscientious and faithful improvement of this gift that they are enabled to repent of their sins and return unto God.

To say that mankind have '*natural power*' to repent, to believe in Christ, and thus to save themselves, is to contravene all the laws of Divine revelation, and to render nugatory all the provisions of the Gospel of our salvation. No truth is more clearly revealed or more unequivocally expressed, nor more in accordance with every man's experience, than that which saith, '*Without me ye can do nothing.*' Indeed, it seems to be one of the cardinal truths of Divine revelation, not only that every '*good and perfect gift cometh down from the Father of lights,*' but also that we '*are saved by grace,*' both from our natural disinclination to every thing spiritually good and from those actual sins which have rendered us guilty in the sight of God. Hence all Christians may and must adopt the language of the apostle, '*By grace I am what I am,*' and say furthermore that it is *only* '*through Christ strengthening me I can do all things.*' The command of God to '*all men every where to repent,*' to all men to '*make to themselves new hearts,*' no more proves that they have *natural* ability to repent and thus to comply with the command, than it does that they can make themselves holy independently of Divine grace, because God has said, '*Be ye holy, for I am holy.*' Such commands are founded on the supposition that a gracious ability has been given to enable mankind to comply with them. The strivings of the Spirit, together with all the motives furnished in the Gospel of Jesus Christ, are superadded to the natural endowments of men, to awaken, to persuade, and to draw them to a sense of their duty, and to enable them to comply with the Divine requirements.

We think it is susceptible of moral demonstration that it is *naturally and totally impossible* for any man under the gracious provisions of the Gospel, either to repent or believe without the aid of Divine grace. Whatever man might have done under other circumstances, it is now as much impossible for sinners to see the truth

without spiritual light, or to receive Jesus Christ without Divine aid, as it is for a man at mid-day to see the objects which surround him in the visible world without the light of the sun. The impossibility arises from this fact:—The Sun of righteousness *has arisen upon our world*—his beams *have* illuminated every part of it—all men, of every tribe and nation, and *every individual* of each tribe and nation, *are* enlightened as they come into the world—they grow up to maturity, and die under the rays of light which beam forth from this glorious Sun of righteousness. These are facts plainly and unequivocally revealed in the Gospel—just as plainly revealed as it is that Jesus Christ ‘tasted death for every man,’ and that He ‘is the true light which lighteth every man that cometh into the world.’ Now so long as this is the case, so long as *grace is given to every man*, and so long as the true light *does shine into all hearts*, how can *any one see without that light*, or repent without that grace! We therefore affirm that *God cannot*, until He entirely change His method of salvation, or withhold from the world those blessings which He now vouchsafes to it, either *require or even permit any man* to repent without grace or believe in Christ without the aid of the Holy Spirit. *It is impossible in the nature of things.* You might as well plunge a man into the ocean, and then require him to swim without water, as to bring a man into a world so filled with the mercies of God, rendered so resplendent by the rays of the Divine glory, and then require him to obey the injunctions of the Gospel independently of the helps which that Gospel so manifestly affords. The reason of this impossibility is not founded so much in the natural incapacity of man to apprehend and follow the dictates of Divine truth—though this incapacity unquestionably exists—as it is in the ample provision which our gracious God has made for the present and future salvation of all men. The doctrine, therefore, which has been recently set afloat by a certain class of divines, *of the natural ability of all men to repent and love God without grace*, is a reflection upon the character of God, contravenes the economy of grace, and indeed renders nugatory the entire system of salvation as revealed in the Gospel of Jesus Christ. A power to exercise repentance toward God is therefore reckoned among the conditional benefits of the atonement of Jesus Christ.

2. It is equally manifest that the faith whereby a sinner is justified; or more properly *justification itself*; is another of the conditional benefits of the atonement. Believing in Jesus Christ is all along represented in the sacred Scriptures as the condition of our justification. ‘He that believeth shall be saved,’—‘he that believeth not shall be damned.’ ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ The import of this language cannot be well misunderstood. It plainly

implies that justification, though it be an 'act of free grace, whereby He absolveth us from all our sins,' is granted only on condition of our believing in Jesus Christ 'with a heart unto righteousness.' And hence Christ is said to be the 'end of the law,'—that is, the scope and design of the law is answered—'for righteousness to every one that believeth.' This doctrine completely overturns the theory of the Universalist. Though the atonement is amply sufficient to make it consistent for God to pardon all actual sinners on the condition of their receiving a pardon by faith in Jesus Christ, yet it remains equally true, that all those who obstinately refuse thus to accept of the proffered pardon, cannot be ultimately benefited by the atonement made by Jesus Christ. It is just as plainly revealed and as unequivocally declared that 'He that believeth not shall be damned,' as it is that Jesus Christ expired on the cross for the sin of the world. And hence the *conditionality* of our salvation through the atoning merits of Christ is incontrovertibly established, while the doctrine of *unconditional* election, and of *universal* salvation falls to the ground, as a necessary consequence of the firm establishment of the former doctrine. Justification, therefore, must be classed among the *conditional* benefits of the atonement.

3. The same must be said of *sanctification*. As the former is received by faith alone, so the blessing of sanctification is received in answer to the prayer of faith. It is indeed promised to those who 'walk in the light as He is in the light;' of such, and only such, it is said that He 'cleanseth them from all unrighteousness.' It is to the 'just' persevering believer, that the 'light shineth more and more unto the perfect day.' Though we can claim no blessing as the *reward* of our faithfulness, yet God has seen it best in the wise arrangement of His method of saving sinners, to suspend the bestowment of this, as well as all other conditional blessings, on the condition of our persevering in the 'work of faith, the labor of love, and the patience of hope.' To all such the Lord Jesus becomes 'sanctification and redemption.'

4. We may add, that our preservation in the perils of temptation, our deliverances in the hour of danger, all the consolations of the Holy Spirit, and all the supplies of wisdom and firmness, and grace to help in all times of need, are afforded us in answer to prayer, and on condition of our 'steadfastness in the apostles' doctrine,' 'in watchings and fastings.' Though all these blessings flow to us in virtue of the merits of the atoning sacrifice of Jesus Christ, they are withheld from the disobedient and unthankful, and bestowed only upon those who are 'the willing and obedient.'

5. Eternal glory at the right hand of God, is bestowed on those only who persevere to the end in the path of holy obedience; for thus runs

the inspired promise, 'Be thou faithful unto death, and I will give thee a crown of life.'

And how much the spread of the Gospel depends upon the faithfulness of Christians, who can tell? It seems to be certain, however, that the conversion of the world to God, depends in a great measure, upon the manner in which Christians, and more especially Christian ministers, improve their time and talent. This is an awful consideration! Look at those portions of the globe, where once the light of the Gospel shone, where the 'golden candlesticks' were once held in the hands of Jesus Christ—Now dark and desolate. Why is that light extinguished? Why are these candlesticks removed? Will any one boldly attribute these sorrowful events solely to the sovereignty of God? He dare not. May not the reason then be found in the unfaithfulness of those upon whom that light once shone, and for whose benefit these candlesticks were lighted up? Hence they were removed from among them, and a long and a dismal night has succeeded.—An awful warning to all Christian people to listen to the tremendous admonition of the Savior, 'If therefore the light that is in thee be darkness, how great is that darkness.' If the light itself be turned into darkness, how inexpressibly great indeed must be that darkness!—When to the natural darkness of the mind is added the darkness occasioned by the total withdrawal of all Gospel light, who can penetrate the dense cloud of ignorance, superstition, and idolatry, which will gather around the human mind! This tremendous curse, with all its attendant misery, temporal and spiritual, has been long inflicted upon those nations who so shamefully abused the light when they had it.

This also affords an admonitory lesson for Christians in the present day. While they are called upon by the most sacred ties, by the most propelling of all motives, and by the most awful of all warnings, to 'let their light so shine before men, that they may glorify their Father who is in heaven,' they are invited by the same strong considerations, to use their best exertions to extend the blessings of Christianity among their fellow men. If they would avoid the curse of barrenness of soul from being inflicted on themselves, and avert the judgments of Almighty God from their posterity—such as have fallen upon the inhabitants of Asia and Africa—they must faithfully improve their opportunities of doing good, of 'building up the waste places of Zion,' and of contributing according to their ability, to drive the ploughshare of the Gospel through all lands, and rest not contented until they see the 'good seed of the kingdom' sown in their furrows and ridges; and then, if the present race of Christians do not live to see it, their posterity shall witness, instead of sterility in their own souls, and blindness and darkness on all around them, a plentiful harvest gathered into the garner of

God. These are the great and innumerable blessings procured for the human family by the atonement of Jesus Christ; and hence, if we do not come into the full possession of them, it must be our own fault; and therefore they are conditionally bestowed upon mankind.

Again we say, What awful considerations are these! Justification from the guilt of sin—sanctification by the blood of the everlasting covenant—preservation in holiness through life—everlasting happiness after death—the establishment and universal spread of the Gospel among men—all depend, under the blessing of God, upon the manner in which we improve our time and talent. Should not this awaken us to diligence? Should not this consideration alarm our fears, and incite us to apply ourselves to every means within our power to bless ourselves and our fellow men, with ‘all the fulness of the Gospel of God?’

What a glorious light burst upon our world when the Lord Jesus Christ made His appearance in it! The promise of His coming had been made to Adam—He had been seen by Abraham—sung by Moses and the prophets—beheld more intimately by John the Baptist—until at length His wondering disciples were saluted with the overpowering language, ‘Behold my hands, and my feet, be no longer faithless, but believing.’ He had been dimly typified under the law, and His atonement obscurely represented by its bloody sacrifices; and hence many prophets and kings had waited for this ‘desire of all nations,’ and this ‘salvation of God.’ But when He came in His own proper person, and exhibited the marks of the promised Messiah in His own character and conduct, the ancient symbols were broken—the types and shadows fled away—the prophecies were explained—and the high expectations of those who were waiting for the ‘consolation of Israel’ were realized. And although His death upon the cross seemed to disappoint the hopes of His timid disciples, yet the effulgence of that light which issued from the tomb of Joseph of Arimathea on the morning of the resurrection, dissipated their fears, and shed a radiance at once cheering and delightful, upon all those predictions respecting His humiliation and sufferings, which seemed to be of doubtful interpretation. He who was ‘a man of sorrows and acquainted with grief,’ now demonstrated the Divinity of His person, and thus confirmed the trembling hopes of his disciples in His ability to ‘save them to the uttermost.’ The darkness, therefore, of that day which shrouded the Lord Jesus while he writhed in agony upon the cross, was succeeded by such a ray of light as the world never before beheld, and which has continued to enlighten the wandering sons of men even to the present hour, and it shall continue until time shall be no more.

But it is time to bring this subject to a close. Many thoughts, in-

deed, rush upon the mind as naturally connected with the Scriptural doctrine of atonement. As was said at the commencement, this doctrine appears to be the sun of the spiritual firmament, which gives light and heat to all the inferior planets which roll in the symbolical heavens. And surely a sun from which is emitted such diversified and resplendent rays, must be immensely great, and inconceivably glorious. Hence the Godhead of the Lord Jesus is clearly inferable from the doctrine of the atonement. Surely every one must respond to the language of the poet,

‘None but GOD *such* LOVE can show.’

The proper deity of Jesus Christ is so inseparably connected with the Scriptural doctrine of atonement that those who reject the one, seem necessarily to lay aside the other. Hence the various classes of Unitarians, whether they rank among the Arians, Socinians, or Deists, uniformly discard the doctrine of the vicarious sacrifice of Jesus Christ, and its correlative truths, justification by faith in His name, the new birth, and sanctification by the blood of the everlasting covenant; and as these must be classed among the most distinguishing and vital truths of Christianity, the rejection of the atonement of Jesus Christ tends to sap at once the very foundation of our most holy religion. ‘Behold how great a matter a little fire kindleth.’ See how imperceptibly, but not less surely, those undermine Christianity who strike at the Godhead of its Author! By stripping Him of the robe of divinity they divest Christianity also of its peculiar garments, even of that glorious attire by which alone it is distinguished among other systems of religion. Take away the atonement for the sins of the world, by Jesus Christ, and you reduce Christianity to a system of mere morality, without motive or energy, as powerless to renovate the perverted nature of man, and as inefficacious to pardon and wash away his sins, as heathenism itself.

But let it come supported by its living Head, as ‘God over all, blessed for ever,’ veiling for a short season only the splendor of His divinity in the mantle of humanity, that he might ‘suffer for the sins of the people,’ and you have an omnipotent arm on which you may lean and be safe. Let Christianity be illuminated by that effulgence which burst from behind the clouds which eclipsed its glories for a few moments while He hung upon the cross, and you behold a bright ‘light to enlighten the Gentiles,’ ‘a pillar of fire,’ to conduct you safely through this wilderness to the Canaan above, where the triune God reigns and shines in glory everlasting. Let those meritorious streams of ‘water and blood,’ which issued from Immanuel’s side, but touch the heart of the sinner, and he is cleansed from his foul leprosy, and leaping, and

walking, and praising God, he goes on his way rejoicing toward the new Jerusalem.

We cannot close this interesting subject without adverting to the invaluable volume of revelation from whence we derive our knowledge of this important and soul-cheering doctrine. That man is guilty and morally diseased, is a truth which may be, and we believe actually is, tested by every man's experience. We feel in our own hearts the rankling of inordinate desire, of irregular passions and appetites; and we see symptoms of the same disordered nature in all with whom we have intercourse. We feel also, that in the same proportion as we suffer ourselves to be led by these unruly passions, we contract guilt and condemnation. So far our experience goes, and no farther. While we groan under an innate sense of our disease, we see no adequate remedy. Guided, however, by the light of Divine revelation, we look up to the cross on which Jesus Christ expired, and we see issuing from beneath it a stream of pure and living water which, we are assured, 'is for the healing of the nations.' Of this water we drink, and feel that our disease is removed, and a healthy and vigorous action is felt throughout all our moral powers. For a knowledge of this sovereign remedy, as well as the means to make it effectual to our salvation, we are indebted solely to the book of Divine revelation. With what gratitude, therefore, should we receive and study the pages of this holy book!

Nor does this doctrine *nullify*, but *establish*, the law. 'Do we make void the law through faith? God forbid: yea, we establish the law.' If there be no law to condemn the sinner, he needs no Gospel to pardon and justify him. 'By the law is the knowledge of sin.' Take away the law and its sanctions, and you render the whole doctrine of atonement perfectly nugatory; for as 'sin is the transgression of the law,' if there were no law to transgress, there would be no necessity of the blood of atonement to pardon our transgressions.

Those, therefore, who attempt to annihilate the law under a pretence of exalting the Gospel, by thus rendering the Gospel unnecessary, destroy both law and Gospel at a stroke. Indeed the whole system of the Gospel, as contradistinguished from the law, properly so called, most manifestly presupposes the inefficiency of the latter to save us, and for this good reason—because it is armed with naught but terror for its transgressors; but if it were abrogated by the coming of Jesus Christ, so that it is no longer binding upon mankind, surely its terrors would cease to alarm their consciences. Man's inability in his unregenerate state to obey the precepts of the law forms no valid objection against its perpetually binding influence. On the contrary it is this very thing which renders the Gospel necessary for our salva-

tion : 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, hath for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.'

Note to page 274.—'I pray you be ye reconciled to God.' There is a sense undoubtedly, in which Jesus Christ '*reconciled the Father to us.*' When we understand *reconciliation* in the sense of being brought into *union* or *fellowship*, it is certain that Jesus Christ reconciled the Father to us, and does still reconcile Him to sinners, by His continued intercession ; for without the death and intercession of Jesus Christ, no such *union* or *fellowship* could have been brought about. Or if we understand it as *approving* of what is done, then God the Father is reconciled to us through the death of His Son, whenever we repent and believe in Jesus as our almighty Savior. But if we understand by reconciliation any *change of disposition*, purpose or design in God, in no such sense could Jesus Christ have reconciled the Father to the world. The change must be effected in us ; not in God. We are at enmity with Him ; and not He with us : and therefore the enmity must cease on our part, and not on His. Moreover, when it is said that the '*wrath of God abideth on us,*'—that He '*is angry with the wicked every day,*'—that He '*will render vengeance to His enemies,*' it certainly supposes that He is dissatisfied with the conduct of sinners ; and therefore that the demands of law and justice are by no means satisfied in their behalf—not, however, that we are to understand by such like expressions that God is actuated by a *hatred* to the souls of sinners, or that He is possessed of that *wrathful passion* by which an angry man is distinguished ; but simply that He is unreconciled to the wicked conduct of sinners, and that He stands opposed to them, notwithstanding all that Jesus Christ has done, and will finally punish them unless they '*flee from the wrath to come,*' by a timely repentance and reformation.

REVIEW OF REESE ON THE CHOLERA.

A plain and practical Treatise on the Epidemic Cholera, as it prevailed in the City of New-York, in the Summer of 1832; including its nature, causes, treatment, and prevention. Designed for popular instruction. To which is added, by way of Appendix, a brief Essay on the medical use of Ardent Spirits; being an attempt to show that Alcohol is as unnecessary and mischievous in sickness as in health. By David Meredith Reese, M. D.—Conner & Cooke, New-York.

IN our number for October, Vol. III., New Series, we gave an historical account of this frightful disease, from its commencement in India, in 1817, down to its arrival in this country, together with a short account of its ravages on our own continent during the summer of 1832. The high excitement which was produced by the sudden appearance, and desolating progress of this disease, has left indelible impressions upon the public mind, and induced fearful forebodings of its return. Indeed it has already returned. Contrary, however, to its course last year, it has begun its ravages where before it terminated, and is now travelling from New Orleans up the banks of the Mississippi and Ohio; and the probability is that it will again sweep over many portions of our land.

It is not to be wondered at that the appearance and progress of such a desolating foe to human life should strongly excite the attention of professional men. Like the yellow fever, and other epidemics, it has given birth to conflicting theories among different members of the medical faculty, respecting its origin, character, and mode of treatment; showing that even those who assiduously and exclusively devote themselves to the healing art, are often baffled in their estimation of the causes of many diseases which afflict humanity; and also that their efforts, however wisely and diligently applied, cannot prevent the execution of the original decree denounced upon rebellious man,—*'Dust thou art, and unto dust shalt thou return.'* During, however, the prevalence of this awful scourge, as well as since its temporary cessation, a number of treatises have made their appearance on the character, and the probable means of curing the cholera, respecting the relative merits of which, not being physicians ourselves, we are, of course, incompetent to decide with accuracy. So far, however, as we are able to judge, from what we have witnessed of the character and ravages of this disease, we think very favorably of the treatise before us. The author had ample opportunities of testing his theory by an extensive practice during the prevalence of the epidemic in our city last summer; and though it could not be expected that all would be cured of a disease so new, and of such a malignant character, yet we have reason to believe that Dr. Reese was quite successful in arresting the

disease in numerous instances, and of restoring his patients to health, as well as preventing, by a timely application of remedies, its fatal influence upon the system.

One objection against putting works of this character into the hands of people generally is, that the uninitiated into the science of medicine are unable to understand them. In the treatise before us this objection ceases, in a great measure, to exist. For though it is hardly possible to avoid the use of all the technicalities of the science in treating on the causes, symptoms, and remedies of disease, yet the author has happily succeeded in adapting his style to the comprehension of the generality of readers, so that they may understand and profit by what they read. And those who are accustomed to the author's style of writing will at once recognize in this the same clearness, terseness, and sprightliness, by which his writings are distinguished, as well as the same zealous endeavor to mend the morals, while he labors to enlighten the understandings of his readers.

In front of the title page are the outlines of a map of the city of New-York, on which are depicted the several places where the cholera at first and mostly prevailed, and where the several hospitals for the accommodation of the sick poor, were located. From this it appears that it commenced its ravages in *Cherry* and *Roosevelt* streets, within the circle of the fourth ward, though almost simultaneously it made its appearance in *Reed*, *Washington*, and *Duane* streets, in the third ward, and at that sink of iniquity, a disgrace to a civilized city, the *Five Points*, where are congregated, in crude and disgusting masses, those whose 'steps take hold on hell:' These several places, being at some distance from each other, furnish Dr. Reese with an argument in favor of his theory, that the cholera, though *infectious*, is not *contagious*, but is indigenous to any place which is previously prepared for its generation by the infectious state of the atmosphere, from filth and intemperance. It very soon broke out in other sections of the city equally distant from each other as the former, such as *Greenwich Village*, *Bellevue*, *Laurens* street, *Corlaer's Hook*, *Yorkville*, *Haerlem*, and finally in almost all parts of the city. To the reader of this book, the accompanying diagram, with its explanations, will afford facilities in tracing the cholera to the places where it first commenced its attack, and the manner in which it made its frightful progress into different parts of the city, and the adjacent villas.

Having thus presented to the reader a concise view of the origin and progress of the cholera in the city of New-York, and stated the various opinions of professional men respecting its character, the author gives his own opinion in the following terms:—

'I conceive the essence of cholera to consist of a retirement of the circulating mass of the blood from the external surface of the body,

and its consequent accumulation in the larger and internal vessels. This is the first symptom in all cases, whether with or without observation, and indeed is the only diagnostic which is uniform and infallible in the early period of the disease. Indeed, a coldness of the skin is often complained of either before or at the commencement of the diarrhœa, regarded as the first stage of the disease, and arises from the absence of the blood from the capillary vessels. This loss of balance between the external and internal circulation soon results in an inverted excitement, during which the insensible perspiration from the skin ceases, and in bad cases the exhalations from the lungs are partially or altogether suppressed; and hence the voice is so strangely altered, even before asphyxia has supervened. In many instances nature is successful in expelling the morbid impression by the diarrhœa, especially if vomiting be superinduced early in its course, either spontaneously or by the salt and water or mustard emetic, as was frequently and judiciously exhibited.

The prostration of the nervous system, by the epidemic influence, is not only found to accompany the premonitory diarrhœa, but is sensibly felt by those who, by judicious means of prevention, avoid the exciting causes, and entirely escape the disease. A sense of exhaustion, however, if it be accompanied by a coldness of the skin, and intestinal evacuations of a watery character which are large and frequent, will, unless speedily relieved, develop the alarming characteristics of cholera.

Thus it will be perceived that I regard the general and almost universal morbid sensations complained of during the prevalence of cholera, as only giving evidence of liability to an attack, by the operation of the remote cause having excited a predisposition, or epidemic constitution, as it is sometimes called. And more or less of the signs of this predisposition were found to exist in the whole community wherever the epidemic has prevailed. It was known by a disturbance of the digestive organs, a sense of heat, fulness, and uneasiness or pain in the abdomen, a furred tongue, a sense of general debility, with occasional cramps of the muscles, especially at night. And thousands in New-York, and elsewhere, felt these evidences of predisposition, and yet altogether protected themselves from an attack by prudence and discretion in their habits of living, and were not even afflicted with a single "premonitory symptom."

In like manner, the diarrhœa and other premonitory symptoms, as they are called, are all to be understood as only giving evidence that some one or more of the exciting causes has been applied, and that, under the epidemic constitution or predisposition, the disease itself is about to be developed, unless the indications of nature be followed, and the morbid agency controlled. Still, however, the patient cannot be said to have cholera, nor will he yet suffer from an attack, if judicious means be used. Hence it has been truly affirmed that in this stage the epidemic need never be fatal, and accordingly preventive treatment is urged upon all who suffer from premonitory symptoms as indispensable. I insist, however, that the thousands who have been cured of these symptoms, have not suffered an attack of cholera.

I apply the term, therefore, only to that train of phenomena which

present themselves subsequently, if the premonitory diarrhœa be present, which is by no means universal. For in many cases, particularly during the rise and at the climax of the epidemic, the attack has been sudden, and even instantaneous, and the patient is "seized with the cholera," or in the language of many of the patients in Paris, who represent themselves as struck with a blow: "Frappé comme d'un coup de baton." In India, by the testimony of Dr. Johnson, there were no premonitory symptoms.

Most generally, however, it must be confessed that, in this country, the onset of the disease has been preceded by diarrhœa of some hours, and frequently of some days' duration. In all cases in which this premonitory diarrhœa ceases spontaneously, is checked by art, or is inadequate to the expulsion of the disease, which is often the fact in bad cases, an attack of cholera, properly so called, will supervene. The patient will now have pain in the bowels and in the chest, vomiting, with coldness of the skin, tongue, and breath, increasing prostration of strength, spasms in the limbs, and often in the abdomen and thorax, and the pulse will be found to be labored, and indicate that state of the circulation known among physicians as one of suffocated excitement. If these symptoms be not promptly relieved by art, the patient will very soon fall into a state of *collapse*, as it is vaguely called, evinced by asphyxia, or a total loss of pulse at the wrist, impeded or obstructed breathing, an increase in the character and extent of the spasms, a profuse, morbid perspiration over the whole body, with a thirst that is intolerable, a total suppression of the urinary and other secretions, and an alarming increase in the vomiting or purging, or both.

These are the true characteristic symptoms of cholera, and without the most of these the patient cannot be said to have the disease, whatever signs of predisposition, or premonitory symptoms, he may have presented. When most or all of these alarming features have subsisted over three or four hours, the case will often defeat the best directed efforts. If, however, they have just appeared, or have existed but for an hour or two, they are not so formidable as has often been represented. Into this state, justly denominated the *incipient collapse*, most of the cases had fallen in the early progress of the epidemic, before physicians were called, and the treatment of such symptoms was therefore the first lesson we had to learn.

The reaction and consecutive fever, of which so much has been said, I have already affirmed to have no peculiarity by which they can be distinguished from these morbid phenomena when they are the sequela of other congestive diseases; and their obstinacy and danger are ordinarily the result of previous neglect or mismanagement. Experience has amply demonstrated that even after convalescence commences, by a single act of imprudence or excess in eating, and especially if any irritating medicine be given as a purgative or otherwise, the most disastrous results will follow. Several instances occurred within my knowledge, in cases which had decidedly convalesced, that by taking a single glass of wine or brandy to strengthen them, or a simple dose of rhubarb or castor oil, injudiciously prescribed by some officious neighbor, a consecutive fever was ushered in which resisted every remedy, and terminated fatally in a few days. In some few cases the

same result was observed to follow by indulging that morbid hunger which attends convalescence, by a single meal. These and similar facts show the importance of the greatest possible caution in those who have passed safely through the severe form of the disease, and that during their recovery their food should be of the simplest kind, and but sparingly taken ; and above all, that they should take no kind of stimulating drink or irritating medicine.

Relapses were seldom if ever observed to occur ; but mismanagement, soon after recovery, was followed by this fever of which we have been speaking. Numerous instances of a second attack of cholera were witnessed, some of which were fatal ; but such second attack was invariably the result of gross imprudence or excess, and generally in the use of ardent spirits.'

Next comes the consideration of the *causes* of the cholera. And here the author combats, we think successfully, the theory of its *contagiousness* :—

'The history of this formidable disease, in the various countries which have been successively the theatres of its ravages, has uniformly furnished the same evidences of its origin, spread, and fatality ; and therefore when we become acquainted with its course in any one city or country, we are prepared to understand its nature and causes as fully as we could by the most detailed account of successive visitations in different and distant places. For this reason I shall not dwell in detail upon its history in the various countries where its track has been one of devastation and death ; nor shall I trace its progress through our own country, many portions of which have been visited during the last year ; but must refer to the works professedly written on this department of the subject. But I propose to myself only a brief summary of the etiology of cholera, as it prevailed in the city of New-York during the months of July, August, and September, 1832, and refer to its history in other places only by way of illustration.

Among the supposed causes of cholera, the opinion most general among the unprofessional, and one which receives the sanction of many distinguished physicians in other countries, and of a few such in America, is, that it arises from a specific *contagion*, and of course that it is communicated from one place to another by persons or things, as the small pox and other contagious fevers are propagated. The obvious and irreconcilable difficulties in the way of this doctrine, exhibited with uniformity in every place where it has prevailed, have, however, compelled its advocates to invent a modification of their theory, and hence they have adopted the terms "*contingent contagion*," as expressive of the opinion that it is contagious *only under some peculiar atmospheric circumstances*. This theory, however, only involves the subject in still greater obscurity. For if the disease be strictly a contagious fever, it can originate from no other cause than *contagion*, and hence the term *contingent*, as applied to contagion, in this case is absurd. Even its advocates concur in admitting that it may and often does originate from other causes, and that it afterward *becomes* contagious by reason of adventitious circumstances, though it is *not* so without them. This is virtually an abandonment of the known laws of contagion, and seems

to be the dernier resort of those who have not the magnanimity to abandon their favorite theory, though a multitude of facts have demonstrated its fallacy.

That the cholera arises from contagion, under *any* circumstances, is only believed in this country by those few physicians who are professed contagionists, and who prove their consistency by applying their doctrine to epidemic dysentery, typhus, puerperal, and yellow fever, as well as cholera. The facts, however, occurring in the late visitation of this latter epidemic, have caused many of these to renounce their preconceived opinions, and it may be safely affirmed that, among the intelligent and enlightened, both in and out of the profession, there exists very little confidence in the contagious nature of cholera at the present time.

It is evident to the most superficial observer, that we must look elsewhere for the causes of cholera than to emigration or importation, as the disease has appeared in cities and countries whose *cordon sanitaire* and quarantine regulations have successfully protected them from other contagious diseases for centuries; and it has also originated in individuals, and under circumstances where the supposition of contagion is excluded by absolute impossibility.

The numerous opinions which have been started by Asiatic, European, and American physicians, have been so various and even opposite in their character, that it would only perplex the reader even to name them. The remote, predisposing, exciting, and proximate causes have all been named by different writers, and scarcely two have agreed concerning either, although equally dogmatical. Hence the mystery which has been thrown around the whole subject, the terrors existing in the community, and the signal fatality which has attended the disease. Even among those who have become convinced that it is strictly an epidemic disease, many have imagined that it defies all analogy, and therefore represent it as a "*nova pestis*."

It has been long known that some peculiar state, condition, or modification of the atmosphere, whether with or without other meteorological phenomena referable to the air and the soil, does occasionally result in the prevalence of disease over certain districts of country. And it is equally well known that the disease thus superinduced bears a striking resemblance in each individual case, and that these cases often multiply until scarcely a family or individual escapes more or less of its influence. When only a small section of a city or neighborhood is thus visited, while other adjacent sections are entirely exempt, we attribute it to some local cause capable of affecting only the atmosphere in its immediate vicinity, and we call such diseases *endemic* or *endemics*. But when the whole of a city and parts adjacent, or a larger district of country, is involved in the visitation, we say they are *epidemics*. In what this obnoxious something in the air consists, this blight, poison, or whatever it may be called, is a problem yet unsolved, and for the obvious reason that its existence is not cognizable by the senses, nor can it be detected by analysis, but is known only by its effects.

All these endemics or epidemics are viewed by the uninformed as contagious or catching, and for no other earthly reason than because

several members of the same family are affected at or near the same time. This was once the fact among the common people when intermittents or agues and fevers first began to prevail; they were deemed catching or contagious; and were such attacks equally fatal with cholera, they would still excite equal consternation in new-settled countries, and cause the like abandonment of relatives and friends.

By the term contagion, however, physicians understand a disease communicable from a sick to a healthy body by contact, and of course transmissible to any distance by persons or things, such as small pox, for example, which is a contagious fever. Among the distinct characteristics of such fevers the three following may be considered most prominent:—

1. They arise from no other source than contagion. This is invariable; and hence, if a contagious fever could be once exterminated from the earth, its re-appearance would be impracticable from any known cause.

2. They attack but once during life, and the subject is ever after free from a return, however much exposed. The exceptions to this rule are so few and far between, that they do not invalidate the general rule, but rather prove it.

3. They are capable of being communicated by engrafting or inoculation; and this is the case, not only with fevers of this class, but even with local diseases which are contagious, as small pox, cow pox, &c. This, therefore, plainly distinguishes contagious from infectious epidemics; for the latter cannot be inoculated, having been tried with cholera, yellow fever, and many others.

Now, as neither of these constituents of a contagious fever are found to be true of cholera, there can be no foundation for regarding it as *contagious*.

But the term *infection* is one often confounded with contagion, and for want of the necessary discrimination here much ambiguity has been created on this subject. A contagious disease may be justly denominated infectious, but a disease strictly *infectious* cannot possibly be contagious. All endemics and epidemics are said to be infectious, by which term we mean that the district of country suffering under them is infected by the cause whence they originate. For example, a neighborhood is laboring under the prevalence of ague and fever, and the air is so *infected* with the cause of this malady, that most, if not all, of those who visit it in health contract the disease. But the diseased person, or any number of such, may be removed into a healthy neighborhood, and they cannot infect the air, nor can any or all of them propagate the malady to others who have not been within the infected district. This is the case with nearly all our vernal and autumnal epidemics, such as bilious, intermittent, remittent, and malignant fevers. Hence they are no longer viewed as contagious, and quarantine regulations to prevent their introduction are now nearly exploded in every enlightened country.

But although we know enough of these and kindred epidemics to abjure all apprehension of their contagion; and although they are now every where regarded as strictly atmospheric, and their origin traced to exhalations from the decomposition of animal or vegetable sub-

stances, under the combined influence of moisture and heat ; and although barometrical and meteorological science has thrown some light on the cause and causation of these maladies ; yet the precise nature of this miasma, malaria, or whatever it may be called, has hitherto baffled investigation, and seems to defy our scrutiny. Still, however, we know enough of its *modus agendi* to assist us in detecting and removing the sources whence it originates, and in controlling and removing its effects upon the public health, by the appropriate means within the power of enlightened science ; and this knowledge, imperfect as it is, has every where diminished the severity and fatality of such epidemics, as well as prevented their more frequent recurrence.

That there are several striking points of analogy between the several epidemics so familiar to us in America, and the cholera of the last season, as it prevailed among us, must have been obvious to all who have made observations upon the one and the other. The peculiarity of the previous season, the alternate heat and moisture of the air and surface of the earth, the unusual influx and reflux of the tides, have one or all been remarked in every place. The great *prevalence* and *spread* of the disease in those sections of different cities where intermittents and remittents are usually common, and the almost entire *exemption* of those sections which had been cleansed, ventilated, and filled up, to prevent the recurrence of yellow fever where it had formerly appeared, as in the first ward of New-York, and Fell's Point in Baltimore, are facts which are too obvious to escape notice, and which are strongly corroborative of this analogy. Besides the sudden disappearance of the cholera on the *first frost*, as seen in Canada, in our several cities, and especially in New-Orleans, cannot fail to remind us of its similarity, in this respect, with the yellow fever and our other autumnal epidemics. And the still more striking fact, that the yellow fever appeared in New-Orleans, as usual, during the last season, and was soon followed by the cholera, both diseases for a time raging together ; and in a more concentrated state of the morbid cause, the former giving place to the latter ; are circumstances which go very far to show that both diseases originated from the same cause, differing only in the degree of its intensity.

Besides these several points of resemblance, the particular locations in which the cholera exhibited its most appalling features, and resulted in the most signal fatality in every city where it prevailed, demonstrated very clearly that its origin was to be traced altogether to local causes. Witness the localities of the Five Points, Corlaer's Hook, Laurens-street, Harlaem, &c, in New-York ; and similar facts were exhibited in the neighborhood of the brick yards at Philadelphia ; Ruxton-lane, in Baltimore ; and on the line of the canal, near Washington, D. C. Witness also the memorable mortality at the alms house at Poughkeepsie, Bellevue in New-York, and the Arch-street prison, Philadelphia. All these are so many clear and convincing arguments in favor of the fact, that the exhalations from filthy and ill-ventilated streets, alleys, and houses, and those from crowded apartments where personal cleanliness or wholesome fare is neglected, absolutely originated the malady, and also gave it its alarming character.'

'The following table exhibits the articles of food and drink which,
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in this city, were distinctly observed to excite the attacks of cholera in individual cases among the predisposed. They are placed as nearly as possible in the order in which they were observed to produce this result :—

DRINKS.

Ardent spirits,
Beer and ale,
Wine.

FOOD.

Pork, fresh and salt
Lobsters and crabs,
Green corn,
Clams and oysters,
Watermelons,
Cucumbers,
Strawberries,

Peaches and pears,
Blackberries,
Cherries,
Most other fruits,
Beans and peas,
Cabbage and greens,
Cheese.

MEDICINES.

Every form of spirituous liquors and fermented drinks,
Opium in any form,
Rhubarb, jalap, and other drastic cathartics,
Nostrums of all kinds.

It may be found that there are individuals who continued to eat and drink most, and perhaps all of these articles with impunity ; but still it is the fact, that cases occurred almost daily so immediately after taking each of them, that it was difficult to avoid the impression that these were the exciting causes. Especially was this the case if these articles were eaten or drank just before going to bed ; and a full meal, under such circumstances, produced an attack before morning, in numerous instances, however simple the fare. In some melancholy instances a little crackers and cheese, with a glass of beer or wine, taken before retiring at night, has developed the disease in a fatal form before morning, and in persons who were not previously sensibly indisposed.

The fact that some few persons continued to drink rum, and eat pork and beans, cucumbers, watermelons, and the like, through the whole course of the disease, without suffering an attack, are to be regarded as extraordinary escapes, and by no means render it safe to imitate them, when, in an overwhelming majority of cases they were found to be so mischievous. And on a recurrence of the epidemic, therefore, prudence will dictate that we avoid those articles which experience has taught to be pernicious and unsafe.'

The following are Dr. Reese's directions respecting the mode of treatment :—

'To the predisposed, including all the inhabitants of the region where the epidemic has commenced its ravages, I would recommend the following rules:—

1. Let care be taken to avoid all unnecessary exposure, especially to the night air ; let the feet be kept dry and warm, and the skin protected by flannel, changed twice at least in the week.

2. Let an entire change be adopted in the *quantity* of food taken into the stomach, as well as its quality. The articles eaten should be such as are easy of digestion, and all of these very moderately. A full meal will often bring on an attack, whatever be the kind of food taken.

3. Avoid all undue excitement, whether physical or mental; any exertion long continued, and especially to fatigue, will frequently prove an exciting cause. Hard labor, close study, or an indulgence of the exciting passions of the mind, must be carefully abstained from.

4. Above all things, take no medicines as preventives, by whomsoever recommended; and especially no vinous, spirituous, or malt liquors. Any stimulant, of whatever kind, habitually used, even in moderation, is found to give a predisposition to all epidemic diseases, and especially to cholera, frequently becoming the exciting cause of the most desperate and unmanageable attacks.

5. Preserve a calm composure of mind, as far as possible, and indulge a confident security of immunity from an attack while you thus avoid the exciting causes. The depressing passion of fear, when cultivated, often excites the disease.

But to those who are attacked with what are called "premonitory symptoms," which most frequently arise after some imprudence, I would recommend that they view the diarrhœa, not in the light of an attack of cholera, but as an admonition that they have erred in subjecting themselves to some exciting cause, and that they are now *liable* to an attack. And as nature has aroused for its own protection, let them on no account interrupt or suppress this salutary process by astringents, tonics, or stimulants of any kind; and, above all, avoid opium, brandy, or wine, as you would shun the face of a serpent.

If there be any considerable nausea or vomiting present at the commencement of the diarrhœa, or if these precede it, drink half a pint of salt and water, go to bed, apply a bottle of hot water to your feet, and promote a gentle perspiration. The effect of the salt and water will be, that you will vomit the contents of your stomach, and a slight purgation will follow. If you are not then entirely relieved, you may find it necessary to take fifteen grains of calomel, and perhaps follow it in four hours with an ounce of castor oil. If, in the mean time, you eat nothing, and drink *cold water* only, your premonitory symptoms will be over, and all hazard of an attack is removed.

But if you have been living abstemiously, you will have little nausea at first, and you may take therefore fifteen or twenty grains of calomel at once, and alone. This done, will, in ninety-nine cases in a hundred, fully answer the purpose, if aided by the recumbent posture, and the other means mentioned in the last paragraph, and the appearance of bile in the discharges will give evidence that the danger is over. It is sometimes necessary, however, to repeat the dose of calomel, and even follow it with oil, if the diarrhœa have existed for any length of time, and been neglected.

If it have been neglected too long, and with the diarrhœa there be a tightness in the chest felt on breathing, or any increase of the spasmodic twitching of the muscles has supervened; and especially if the calomel does not have its desired effect, and the characteristic dis-

charges continue notwithstanding ; then the patient should be bled. Indeed, so important is this course, that, as an auxiliary to the calomel, it should be pursued in all violent cases. Professor Sewall, of Washington, D. C., directed all the cases of "premonitory symptoms" among the laborers on the canal, to be bled, with the other appropriate treatment we have named, and although a signal fatality had previously occurred, not a single death took place from the day on which the bleeding practice was commenced. My own experience has fully tested the propriety of this course, nor do I recollect a single case treated by me in the premonitory symptoms by bleeding and calomel, which was my usual practice, which afterward suffered an attack of the disease, although many of them had been neglected, and were violent when I saw them. A few hours after the bleeding, the bilious discharges from the bowels following a single dose of calomel, gave evidence of the entire removal of the morbid action, and all the symptoms immediately subsided.

Nearly all the cases of mortality in New-York occurred among those who had neglected the premonitory symptoms, or what is worse, had treated them by opium and brandy. We except, of course, the few instances which came on suddenly, without any premonition. These, therefore, were generally in the stage of collapse or asphyxia, as it is called, sometimes the blue stage, and which has been minutely described in a previous chapter. This was the condition of most of those who were carried to our hospitals, and whatever may be thought of the treatment generally pursued in those of this city, and whatever has been said of the fatality occurring in them, it is but common justice that it should be known that a large majority of the patients sent to the hospitals had been for hours in this blue stage or collapse, before their admission. And when the additional fact is remembered, that most of these were dissolute, filthy, and drunken subjects, the mortality will cease to be wonderful, and it will rather be matter of astonishment that any such were cured by any treatment. Though unconnected with either of the public establishments, and although I strongly reprobate the plan of treatment pursued in some of them, yet it is due to truth, that these important facts should be known and appreciated ; and the gentlemen concerned are entitled to this exhibition of facts, in any strictures which are made upon them or their hospital practice.'

We will take the liberty to add here, on our own responsibility, that if there be a skilful physician within reach, be sure to send for him on the appearance of the first symptoms of the disease. This advice is founded on the certain fact, that in nine cases out of ten, during the excitement occasioned by the prevalence of the cholera, those who are attacked, or those who only imagine that they are attacked, are unfit to prescribe for themselves, and therefore are as likely to induce the disease if they have it not, or to aggravate its virulence if they have, as they are to remove its cause by the application of means. And there is every reason to believe that many died of the cholera from injudiciously taking medicine to prevent its approach, while others might have been restored to health by a *timely* application to a physician who

understands his business. And it is no less surprising than true, that in the time of such a serious calamity, for the sake of gain, nostrums will be prescribed by quacks, vended by mercenary traders, and eagerly devoured by ignorant and timid men and women, all of which are much more likely to prove prejudicial to health than to be either preventives or restoratives. We therefore seriously advise all who can, whenever assaulted with this or any other dangerous disease, to procure with all possible despatch a skilful physician.

We recommend to all our readers the following directions as means of preventing the cholera :—

‘ First, then, I remark, that as the remote cause exhibited itself first in filthy neighborhoods, the corporation should, *before the warm weather commences*, see that our streets, lanes, alleys, yards, and houses, are thoroughly cleansed and ventilated, and that all our docks, slips, wharves, and sewers, be carefully purified, and *kept so* by the vigilant inspection and authority of officers appointed for that purpose.

Secondly. They should also see that all marshes, pools, or ponds of standing water, should be drained and filled up *early in the spring*, and wherever there are *filthy* stables, whether for horses or cows, or pens in which swine are kept, they should be removed from the city, unless their filthiness can be prevented.

Thirdly. Let our constituted authorities absolutely prohibit the traffic in *ardent spirits*, by wholesale or retail, in any population, great or small, when the approach of the cholera is threatened. If this cannot be done in anticipation, it should by all means be enforced on the first appearance of the disease in any city, town, or village.

Fourthly. Let all our prisons, alms houses, or other crowded apartments, as those of the poor especially, be daily subjected to inspection, cleansing, and ventilation, and let special attention be paid to the quality of the meat and other articles of provision.

Fifthly. Let physicians be appointed and stationed, day and night, in every neighborhood, on the first appearance of the epidemic, to be accessible at all times by the poor, for the treatment of the premonitory symptoms, and let the plan of treatment be agreed on by the medical department of the board of health, requiring uniform and discreet depletion, and absolutely forbidding the use of opium or ardent spirits, either as a preventive or cure, except under such restrictions as said department might accurately define.

Sixthly. Let clean hospital buildings be provided convenient to every section, to which those who by neglect of the premonitory symptoms, or by mismanagement or imprudence of any kind, shall suffer an attack, may be promptly sent, and let the plan of treatment be defined and enforced; and on any extensive fatality occurring in any one of these, let there be an immediate change in the professional head of the medical department.

Seventhly. Let measures be taken to enlighten the people generally in the nature of the disease, its causes and curable character, and especially its non-contagiousness, and this may be done by the circulation of handbills and tracts.

Eighthly. Let a system of diet and regimen be promulgated according to the dictates of enlightened science, and let this system be recommended through the clergymen of every congregation, especially insisting upon total abstinence from all stimulating or astringent drinks.

If these or equivalent means be employed in anticipation, or on the first appearance of the epidemic in any place, its prevalence will be short, and the terror occasioned by its fatality will be greatly diminished, if not entirely removed. But if our municipal authorities will neglect their duty, until the filth of our streets, wharves, and other public places, become proverbial, as during the past summer, and only *begin* their activity and zeal when the miasma has been generated, the mischief will be to a great extent irreparable; and the very processes of cleansing, to which they may afterward resort, too often will be found only to aggravate the rage of the epidemic. And if the corporation, amid the devastations of another scourge, should it again sweep through our city, will continue to sanction the sale and use of spirituous liquors in such perilous times, as was done in New-York by three thousand licensed dealers; then we may expect a repetition of the calamitous results which spread such a gloom over our city and country during the last summer; for experience has shown how short is the transition from the grog shop to the hospital, to the grave, and to perdition.

The facts which the history of the past exhibits of the connection between cholera and rum, cannot be too often repeated, nor too strenuously urged upon our rulers or upon the public. Thousands are now dead of cholera who fell by taking a little port wine, "brandy and water, or generous wine," to prevent their being sick, and this too, disgraceful to say it, by high medical authority. In some instances, this was undoubtedly the sole agent which excited the disease and rendered it fatal. In this city the grog shops were visible nuclei, around which the epidemic raged with unwonted fury; and death, not disease, seemed to reign over the neighborhoods where these haunts of the destroyer were the most numerous. Many of the keepers of these abominable styres of pollution, and some of their families, were swept away; and horrible to relate, other lovers of rum and its "wages" would reopen the shops thus vacated by the pestilence, and deal out cholera and death until they too became the victims of their temerity. In many instances, after burying one or more of their families, the keepers of these grog shops would become alarmed, close their doors, and fly from the city. But some of them were so covetous of the "wages of unrighteousness," that they would return in time to reopen their doors on Saturday nights, continue in the midst of their victims until Monday morning, when they would again leave the scene of danger, thus securing their Sabbath custom. Hence, as was frequently remarked, the reports were so fearfully augmented on each successive Monday and Tuesday, and universal panic pervaded all classes of our citizens, except the honorable corporation, who seemed to share but little in the consternation, and profit less by the lesson we were thus so dearly taught. For, by their authority and license, these deeds of infamy were perpetuated until the cold weather of the autumn arrested the epidemic, after thousands had fallen martyrs to the licensed and unlicensed dealers in rum.

I forbear to pursue this subject farther, for the heart sickens at the bare recital of these shocking scenes, which might have been arrested, to a great extent at least, by the corporation, had they yielded to the conviction which death made so apparent, and suppressed the sale of ardent spirits during the epidemic by rigid enactments, as was done at Washington, D. C., with complete success. Instead of which they prohibited the sale of fruits and garden vegetables, which, compared with rum, were innocent; thus "straining at a gnat, and swallowing a camel."

With regard to disinfecting remedies, they must be regarded as at best equivocal in their character and in their effects. The burning of tar, brimstone, and other combustible substances, produce no other good effect than the kindling of large fires with any other material; and their offensive odour is not therefore compensated for by any specific virtues. The chlorides of lime, soda, &c, are undoubtedly useful in attracting putrid and unpleasant odours of whatever kind to themselves; and yet the chlorine, when used to the extent it was in some places, was quite as offensive to the olfactories, and even as unhealthy, when inspired into the lungs, as any of those for which it was prescribed as an antidote. These disinfecting agents are, therefore, of much less importance, and much less to be depended on, than people have been led to believe. To sprinkle chloride of lime freely into the gutters, privies, stables, and other filthy places in the city, may be a judicious expenditure on the part of the corporation; and for the filthy apartments of houses where the disease, or death, has left an offensive stench, the chloride of soda in solution will be an appropriate antiseptic, to be sprinkled on the floors, or placed in a vessel on the floor. If either, however, be carried to excess, as is too often done, they cease to be useful, and are often directly mischievous.

On the subject of personal and individual means of prevention, I shall content myself with very brief remarks, having partly anticipated this department of prevention in a former chapter.

A state of predisposition, or an epidemic constitution, as it has been called, is already superinduced, when the disease begins to prevail, in every man, woman, and child, who has been living but a few days and nights in the atmosphere of the infected city or neighborhood. It is altogether absurd, therefore, to talk of *preventing* our being predisposed, or of escaping by leaving the neighborhood, after being impressed with the remote cause. The true means of prevention, and those which would be almost universally successful, are the avoidance of the exciting causes, and thus rendering the state of predisposition one of perfect and entire immunity from the disease. All preventives recommended on any other principle proceed from ignorance or imposture, most generally from the latter; and all such remedies, therefore, which profess to prevent an attack, by being taken before the individual is sick, are but the stupid prescriptions of mountebanks and quacks, not excepting the use of 'brandy and water, or generous wine,' which are the best entitled to the epithet of quackery, of any in the whole catalogue of the nostrums for prevention.

First, then, let all indigestible food, of whatever kind, be avoided by those who are, or have been, exposed to the remote cause, and let there

be no excessive indulgence in the morbid appetite by which an epidemic constitution is often characterized. The living should be plain, simple, and more sparing than usual, for the simple reason that most persons in health eat twice as much at their meals as is either necessary or useful. To deny ourselves all vegetables and fruit from a superstitious fear, and, at the same time, load the stomach with an increased allowance of flesh, fish, and fowl, is the very climax of absurdity. Such preventive management has often excited the disease.

Second. Adopt the maxims of enlightened science, on the subject of ardent spirits, wine, beer, cider, and all other intoxicating drinks, and practise *total abstinence* from these and all other articles which stimulate the body beyond the healthy standard. This is the most important in the scale of preventive measures, and should be universally adopted, without regard to previous habits and modes of living. If persons have continued in the daily use of spirituous liquors, or wine, for years, without having sensibly suffered in their health; yet now that they are impressed with the remote cause of cholera, and have imbibed a predisposition, there is, there can be, no security, but in abandoning their habit at once. The cautions that have been given about the danger of changing the customs of living, and insisting upon a continuance in the usual allowance of ardent spirits, are but another of the changes which have been rung by the apologists for rum, and the publication of these directions have multiplied the victims of the pestilence wherever they have been followed. If there be any one fact unequivocally taught by the experience of the last year, it is this; that rum, in any one of its forms, is not only a frequent exciting cause of cholera, but the most frequent of all its causes; and hence it is as true here as it has been proven to be in Albany, that among those who suffered an attack from other exciting causes, but few died; and among those in whom the disease was excited by ardent spirits, but few recovered. In Albany, it was accurately ascertained, and has been published by her indefatigable State Temperance Society, that but two cases occurred among the thousands of citizens who adhered to their pledge of total abstinence, as members of their society. This fact should be every where known, and every where appreciated, that the mischievous and fatal use of spirituous liquors, either as a preventive or cure, may never again so fearfully multiply the victims of the pestilence in any place, or among any people.

Third. Next to moderation in eating, and total abstinence from ardent spirits, and other stimulating articles, strict attention should be paid to the condition of the skin, which, in such perilous times, ought not to be overlooked. Flannel next the body should be worn universally, and on a sense of chilliness occurring, the individual should bathe the feet in warm water before going to bed, and adopt some domestic expedient for inducing a gentle perspiration. Exposure to damp and wet weather was frequently followed by an attack.

Lastly. The mind should be preserved in a state of calmness and composure, and all undue excitement or depression be scrupulously avoided. Although the depressing tendency of fear has often excited the disease, yet the exciting passions, indulged to excess, as anger,

&c, have also been productive of the same result. Instances of this unhappy result, from both of these causes, must have occurred under the observation of every extensive practitioner in this as well as other epidemic diseases.'

The volume closes with an 'Appendix on the medical use of ardent spirits, attempting to show that alcohol is as unnecessary and mischievous in sickness as in health.' Here we think the doctor has laid siege to intemperance, or the use of alcoholic liquors, in the very citadel of its advocates; and if he carry his point, the last strong hold of the enemy is demolished; but if not, it is impossible to dislodge and vanquish him. For so long as it is maintained that alcohol has its use as a medicine, its manufacture and traffic can be justified. We may succeed in banishing it from our side-boards and tables as a drink; but if it be admitted that it is necessary to health in any one case, or that the druggist may mix it up in his drugs, in the form of paregoric, cordials, &c, then its manufacture and sale may not be totally dispensed with—then will its venders justify themselves—then will its purchasers found a plea of necessity for its use—and then, also, will tipplers and drunkards continue in the land. As well-wishers, therefore, to the mighty cause of temperance, which is rolling on with accumulated force, we hope the doctor will be able, not only to maintain his position, but to hurl destruction into the camp of the enemy—that he will be able to convince all his brethren in the practice of medicine that the medical use of ardent spirits is both unnecessary and mischievous—then it will be easy to dissuade them from its use altogether—and then will drunkenness be speedily banished from the land, inasmuch as all arguments in vindication of its manufacture are fully answered. But we repeat, that so long as its use is tolerated and justified by the medical practitioner, so long will the enemy dwell in the land; all lovers of ardent spirits, or of alcoholic liquor, will successfully plead for its use, either to prevent or to remove indisposition; and being their own physicians, they will, on the least derangement of the stomach, or the slightest symptoms of disease, resort to this pernicious nostrum for relief; and so long as this is the case, so long the *manufacturer* will *distil* it, the *vender* will *sell* it, and the *inebriate* will *drink* it; and thus the curse of drunkenness will be entailed upon us and our posterity. But let us hear Dr. Reese on this branch of the subject:—

'In attacking this dernier subterfuge of ardent spirits, I am aware that I am liable to be ranked among those ultras in physics and in morals, who are ordinarily denounced as enthusiasts, fanatics, visionaries, and the like; and thus, too often, by an opprobrious epithet, the advocates of truth are confounded in their honest and well-meant endeavors, by censoriousness rather than by argument. Indeed, I shall have arrayed

against me, not merely all the male and female quacks in the land, with their boasted experience and alcoholic nostrums; but I must contend with the sages and philosophers of medical science, many of whom have written largely on the wonderful and sovereign efficacy of brandy and gin, as specifics, in various diseases. Besides all this, there are in the standard text books, pharmacopœias, and dispensatories, thousands of valuable medicines prepared in alcohol, and thousands more of worthless medicines, which owe all their boasted virtues to their alcoholic menstrua. And add to all these the fact, that a great proportion of our regularly educated physicians have each a score of recipes or prescriptions, which, from time immemorial, have been given in gin, or spirits, or rum; and which they find both popular and profitable. And when it is recollected, in addition, that the experience of almost every family furnishes instances of relief in certain complaints by some form of alcoholic medicine, it will be seen that the array in behalf of the medical use of ardent spirits is a formidable one indeed.

But none of these things move me from the purpose I have distinctly avowed—to assail the ‘medical use of ardent spirits,’ as not merely unnecessary and injurious, but as the most powerful and mischievous source of intemperance, with which the nation is now afflicted, and the only considerable obstruction to the benevolent designs of the temperance reformation.

The present fashionable use of ardent spirits as a medicine begins at birth, and is only relinquished when the individual is dead. No sooner is a child born into the world, than it must be intoxicated by the fumes of spirits, externally applied to the whole surface of the body, by some superannuated nurse, who has been taught to do so from time immemorial. This practice, although so universal, is a vile and mischievous one; and I never knew any motive for its continuance but the opportunity it affords the nurse to swallow a little during the operation. I never allow it in my presence, but direct cold water in its stead; and I believe many infantile diseases, in delicate children, result from this washing in rum.

If the child is not stupified by this outward operation, and continues to cry until it is troublesome, there are mothers, grandmothers, nurses, and often doctors, I am ashamed to say it, who will order herb tea with a little gin in it to make it sleep; and this convenient quietus of gin is repeated, when sleep is desirable by the indolence of the nurse, every day and night, until the dose requisite for the purpose is so large that it is difficult to give so much, or the infant’s stomach rejects it; and then comes the far-famed Godfrey’s cordial, paregoric, or some other sleeping draught made of rum and opium, or some other intoxicating ingredient. Thus in earliest infancy does the medical use of ardent spirits often inflict injury which sends the child to a premature grave, or inflicts upon it a feeble constitution for life. Now, all this use of alcohol, as a medicine, is understood by every man of sense in the profession to be not only useless, but hurtful; and yet it is still suffered, because to oppose it, is to encounter the prejudice of every old lady in the land.

This, then, is one argument by which the necessity of keeping alcohol in the house, as a medicine, is insisted on; and it is as unanswerable

ble as any other which the advocates or apologists for rum in medicine can furnish. And I affirm, in its refutation, that for the purpose of washing a new-born infant, cold water in summer, and tepid water and soap in winter, is the only proper material ; and that, to make it sleep, or for any other of the purposes for which gin and the like is given, the mother's milk, and this alone, should be introduced into the stomach ; or, where this is unavoidably absent, sweetened milk and water. There are more children killed in infancy by gin and alcoholic medicines, than die from all our infantile diseases besides.

But I cannot pursue this subject farther, and will pass on to remark, that another mischievous medical use of alcohol is the practice of bribing children as they grow up to take medicine in sugar-dram. When they become sick, and medicine is required, they are often induced to take it by mixing it in toddy, and then drinking a glass of the same to wash it down. The evil is not merely the counteracting effect of the alcohol, but that the child is taught that it is not only right, but desirable ; and an artificial appetite for it is thus created, which increases, until it often results in the destruction of health and life.

In many families, it is common to have a bitters, as it is called, made of garlic, or herbs of some kind, good for worms, colic, or some other of the nameless diseases of which children are often only supposed to suffer ; and these bitters are frequently drank by all in the house, parents, children, and domestics. These bitters are, for the most part, prepared with alcohol for a menstruum, and have made more drunkards in this country than perhaps all other causes combined. Witness the famous bitters of Dr. Thomson, of Albany, who boasts of having sold thirty barrels in a single year. These are made of Malaga wine, and are drank and recommended for the sake of the alcohol that is in them, by the lovers of rum, as a medicine. See also Dr. Solomon's Balm of Gilead, by which he made a princely fortune, and Dr. Dyott's cordial, which has been little less successful. These, with all the tribe of stomachic bitters, cordials, elixirs, and medicamentums, are but devices founded upon the medical use of ardent spirits, and for the most part possess no active properties other than the alcohol imparts. So manifest had the ruinous effects of all this class of medicines become, as early as the days of the venerable Rush, that he banished them from his materia medica, and taught his students in the university of Pennsylvania, from his professorial chair, that all such medicines were pernicious to the health, as well as destructive to the morals of the community. And when his patients would ask permission to take his prescriptions in gin, or spirituous liquors of any kind, he would reply, "No man shall look me in the face in the day of judgment, and say, Dr. Rush made me a drunkard." And he would often add, "If God will forgive me for making drunkards in the early part of my practice, when I knew no better, I will never make another." If his mantle had fallen upon his successors, happy would it have been for the nation and for the world.

But, alas ! in the face of the ten thousand facts which this subject has presented, no prescription has been and is more common with very many physicians than a mixture of tonic bitters, to be mingled with

gin, or some other form of intoxicating liquor. No marvel that dyspeptics should multiply on every hand, when such practice is pursued with almost every derangement of the digestive organs ; nor is it any wonder that drunkenness should become so wide-spread an evil, when a large proportion of our adult population are regularly dosed with alcoholic medicines.'

That the prospect of its banishment from the *materia medica* is not an entirely hopeless one, we gather from the following asseverations of Dr. Reese, which, if well founded, give us reason to expect that this last strong hold, where the monster intemperance has 'fled for refuge,' may be, and speedily will be, demolished :—

'The question, the momentous question, then, for this generation to solve is, whether ardent spirits possess this claim to immortality, or whether their medicinal virtues, if they have any, shall furnish a pretext for the perpetuation of their irreparable mischiefs to the bodies and the souls of men. I affirm the negative of this proposition, and with very many of my professional brethren, fearlessly proclaim, that the article may be safely and entirely exiled from the *materia medica*, without diminishing our resources in "wrestling with death." And whether we shall be successful in effecting this object, so soon as we deem it desirable or important, in this country, or not ; there is every indication in the signs of the times that our transatlantic brethren are aiming at this result ; for since the facts disclosed by the cholera in every part of the earth, over which its march has been witnessed, many of the ablest physicians of England, and some in India, have strenuously urged the necessity of utterly proscribing its manufacture and traffic by legislative authority, and prohibiting its use among the people by penal enactments. And the proposition of abolishing alcohol from medicine, and removing all its compounds from the dispensatories, has found many advocates in England as well as in this country ; so that a "*Temperance Pharmacopœia and Materia Medica*," may ere long be introduced into both countries simultaneously, and the way is preparing by recent events so rapidly, that it will excite neither indignation nor surprise.

Still, however, physicians may abolish it from their catalogues of remedial means, and dispense with those compounds of which alcohol is the *menstruum*, and the medical use of ardent spirits will not then be annihilated. For justice to our profession requires it to be understood, that but a very small part of the medicinal use of alcohol is taken by our advice, but very much indeed is taken directly in opposition to that advice. In this department, more than any other, it may be said, that every man is his own doctor, for those who would not take a dose of salts, or castor oil, without the best professional advice, will, nevertheless, not scruple to take brandy or gin *as a medicine* ; because, forsooth, it is so innocent that, with this kind of physic, they can prescribe for themselves ; and because, moreover, they need a repetition of the dose more frequently than it is convenient to see the doctor or economical to see him.

And now, to the real friends of temperance scattered over the land,

I would affectionately urge the importance of combining the influence of their example against the use of ardent spirits, not only "*as a drink*," but "*as a medicine*," for in this way only can the doctrine of "total abstinence" be consistently maintained, and in this way only can we hope for success in banishing the accursed thing from the country and the world.

I have said little about wine or beer, except under the generic name *alcohol*, of which these are the species. The one is the lion, the other are the whelps; and if the former is destroyed, and declared by public sentiment to be neither good for food nor physic, the latter, and all the modifications of distilled and fermented liquors, will soon share the same fate. Already a wine-drinking, beer-tipping advocate for temperance is becoming an offence in the public estimation, and the recent desperate effort made by professional men, as well as others, to elevate wine, and especially beer, as possessing medicinal qualities preventive of cholera and the like, are beneath contempt, and only serve to show the dying struggles of alcoholic medicines for a name and place among men.

We have dwelt the longer on this important and deeply interesting subject, because we consider it so vitally connected with the welfare—present and eternal welfare—of mankind. The hopes of posterity are for ever blighted, unless this most monstrous and devastating evil can be arrested in its onward course, and finally banished from all our borders. We therefore most heartily recommend the book before us to all our readers, while we conclude our extracts with the following closing remarks of the author:—

'My object has been to show that the sale and use of ardent spirits, if a necessary evil, are not *necessary* for *medical* purposes. If the evil is necessary at all, then, it must be *as a drink*, and who is prepared at this late period to avow this opinion, even among those who license it, who make it, who sell it, or who drink it? The fact is, that rum, in no one of its forms, is *necessary*, unless it be to the work of filling alms houses, penitentiaries, state prisons, and grave yards! If necessary, it must be for that accursed *revenue*, the price of pauperism, crime, and blood! If necessary, I say again, it must be for filling the land with unutterable wretchedness, and peopling hell with myriads who might else escape the withering curse of Him who has said, "No drunkard shall inherit the kingdom of God."

Away, then, with this vile plea of *necessity*, as a pretext for making widows and orphans by thousands, and inflicting upon thirty thousand of "our fellow citizens annually the death of a fool and the burial of an ass." And let the public voice unite in declaring, by precept and example, that all intoxicating liquors are *neither necessary nor useful*, "as a drink or as a medicine," and are "henceforth good for nothing, but to be cast out and trodden under foot of men."

Having thus given our readers the views of a physician, who is, or at least ought to be, thoroughly acquainted with the human system, and with the remedies necessary to arrest the progress of disease, we will

submit a few additional remarks as theologians. When urging upon mankind the necessity of entire abstinence from the use of alcoholic liquor, wine and beer as well as ardent spirits, we have been frequently met with an objection derived from the direction of the Apostle Paul to his son Timothy: 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.' But this text, so far from weakening the force of the arguments in favor of total abstinence, not only from what are generally denominated *ardent spirits*, but also from *wine* as a common drink, that it greatly strengthens them; for it would appear that so uncommon was the practice of drinking wine, that the conscientious Timothy dare not allow himself in its use without an express authority from his father in the Gospel. Had it been a common practice for Christians to indulge themselves in the use of wine, is it to be supposed that Timothy would have needed this apostolic license to induce him to use it? The expression, 'Drink no *longer* water,' most manifestly implies that water *only*—for the use of tea and coffee we may presume was then unknown—had been the common beverage of the evangelist, and of course of the Christian Church generally. Besides, it should be remembered that the use of *wine* was allowed only medicinally on account of the weakness of his stomach, and of his 'often infirmities.' What has this to do with its daily and habitual use by persons in health?

It is furthermore plead that the use of wine was allowed to the Israelites by an express grant from their God; and that therefore its use now is justifiable. But we think that, granting the truth of the first member of the argument,—which indeed we must grant,—the other by no means follows. It is generally allowed, we believe, by those who have studied this subject, that whatever fruits are indigenous to a country contribute to the health of its inhabitants; and that those which are imported are less or more deleterious to health. Allowing the truth of this position, it will not follow that because wine was allowed to the Israelites, therefore its use may be justified among us. If we examine the Mosaic law in respect to animals that might and might not be eaten, we shall find that those only were prohibited which had a deleterious influence upon the health of the people, when used as an article of food. Thus swine's flesh was forbidden to them, because the eating of it had a tendency to induce that loathsome disease, the leprosy, which was so prevalent in that country. And it is highly probable that the juice of the grape was allowed, because, being indigenous to the country, the grape vine growing spontaneously, it promoted, when used moderately, the health of the inhabitants. Why should not those who plead for its use because they were allowed to drink it, discard the use of swine's flesh, because *that* was *forbidden* to the Israelites? To be consistent throughout, they should lay aside the use of

oysters, clams, &c, as well as pork, out of regard to the Divine command.

But how prone are mankind to pervert the use of God's creatures! How soon did those people so abuse the use of this beverage that the most awful woes were pronounced upon them! 'Wo to the drunkards of Ephraim!' 'Wo to them that rise up early, and drink until wine inflame them.' And may we not presume that this intemperate use of wine, which had become so prevalent among the Jews, was one reason why the early Christians used it not at all, as has appeared evident from the case of Timothy?

Those, therefore, among us, who so loudly declaim against the use of rum, and brandy, and gin, and whatever other name may be given to *ardent* spirits, and yet plead for the use of wine, ale, strong beer, &c, are only substituting one evil stimulant for another, and can never justify themselves either on Scriptural principles, or on the principles of economy or utility. The whole posse of them must be discarded, or we shall never effect a thorough reformation. If the doctrine laid down in the book before us be true, and we firmly believe it is, then the whole catalogue of alcoholic liquors, whether in the form of cider, cider brandy, wine or French brandy, whiskey or Holland gin, beer or ale, may be safely dispensed with; and hence the time is coming when he alone shall be considered a truly temperate man who shall proclaim a war of extermination against the whole army of liquors which induce intoxication.

Under these views we cannot but wish success to every effort that is made to drive these enemies of God and man from all the land. Let not the sacred Scriptures be perverted, nor reason dethroned, to uphold and defend a practice which annually carries thousands to a premature grave, and fills the countries where it prevails with desolation and wo—which 'turns a fruitful field into a wilderness'—by exerting a blighting influence upon the intellectual, moral, and physical powers of man—that banishes peace from the domestic circle, makes children orphans, and turns the fairest portion of God's creation into broken-hearted and sorrowful widows.

REVIEW OF THE MISSIONARY FIELD.

Fourteenth Annual Report of the Missionary Society of the Methodist Episcopal Church.

WE have now entered upon the *fifteenth* year of this Society's labors, and may say in truth, 'Hitherto the Lord hath helped.' We have now before us its *first* Annual Report, which shows how 'small and feeble' were the beginnings of this noble enterprise. We indeed well remem-

ber with what fear and trembling we took hold of this cause, lest a failure at the outset might prevent the realization of the hopes and wishes of its friends. Methodism had already accomplished much. In the midst of poverty, reproach from its enemies, who either knew not or were unwilling to appreciate its true character, it had gradually pressed its widening way among a willing people, until hundreds of thousands had felt its renovating and sanctifying influence; and though missionary in its character from the beginning, such were the calls of the people in many places, and such the openings of Providence among heathen tribes, together with the general sentiment of the Churches in favor of more extended missionary exertions, emphatically so called, that a Society of this character, which should come strictly under the control and direction of the proper authorities of the Church, was generally felt to be both expedient and necessary. Accordingly a plan was digested, and submitted to the people for their approbation. Though some hesitated, and others, from not understanding the primary objects of its friends and advocates, threw obstructions in the way, the great majority, both of preachers and people, soon hailed the existence of this Society as an auspicious era in the history of American Methodism; and subsequent events have fully justified the anticipations of those who projected this plan of more effectually extending the Redeemer's kingdom among men.

In their first annual Report, after detailing some of the incipient steps taken by the Society with a view to prepare for more active operations, the managers conclude with the following remarks:—

‘ These things not only remind us of our duty, and encourage us to perseverance with renewed diligence, but also lead us to adore that gracious Providence, which has appeared to smile upon our undertaking, and to direct its operations. That Gospel which has been gradually illuminating the human understanding, is, we humbly trust, about to rise with increased splendor, and by its radiant beams enlighten the whole length and breadth of this western hemisphere. To accomplish an end so desirable and so glorious, this Society shall become an efficient auxiliary.

When we cast our eye upon the map of the world, we behold millions of our fellow men, either enslaved by degrading superstition, or immersed in all the darkness of heathenism. The natives of our wilderness, the original proprietors of our soil, as well as many of the civilized inhabitants of our new states and territories, in addition to the many to be found in every town and neighborhood, remain yet to be converted to God. What a call for the united exertion of the Christian world!

The voice of humanity, of mercy, the voice of God, calls aloud to the Christian philanthropist to lend his aid for the accomplishment of the conversion and eternal salvation of these immortal souls. And shall the call be unheeded? This Society would echo the sound of

Divine mercy, and call upon its patrons and supporters for their animated exertions to extend its beneficent influence among mankind.

The managers feel, with no common weight, the importance of the duties assigned them, and the high responsibility resting upon them, in the management of the concerns of the Society. And while they look up to God for wisdom and grace to direct and support them, they would throw themselves at the feet of their brethren, and solicit the united exertions of preachers and people, to encourage, by every laudable means, a liberal support of the institution. It is no common cause you are called to support. It is the cause of God; a cause which involves the salvation of those souls for which Christ bled."

This, to be sure, seems like the language of faith; and the results of the Society's labors have amply proved that it was well founded. Being conscious of the purity of their intentions, the managers of the Society could confidently rely on God for help and success.

The amount of receipts into the treasury for the first year was only \$823 04; but as no missionaries were yet actively employed in the field, the principal part of that sum was in hand, ready to be appropriated whenever it should be called for, according to the provisions of the Society's constitution.

Such was the commencement of a Society which has since achieved, by the blessing of God on its exertions, wonders in the conversion of sinners, both among our own white population, and the aborigines of our country, but particularly the latter; about eight thousand of these having been brought into Church fellowship, in the United States and in Upper Canada. And the conversion of these natives to the knowledge and experience of Christianity, has had a most happy and reviving influence upon the Church generally, imparting a new and more vigorous impulse to Christian exertion and enterprise of every sort. Like the mountain streams which descend from the springs in the remote hills and valleys of the wilderness uniting in their course to form mighty rivers, which swell and overflow their banks, and thus fertilize all the plains below; so the conversion of these hardy sons of the forest has produced the most happy and powerful action upon the Church generally, exciting gratitude, prompting to more united and vigorous exertion, and calling forth those streams of benevolence which set in motion every generous feeling of the Christian's heart. In this way, *those who water are themselves watered again.*

According to a provision of the Constitution of the Missionary Society of the Methodist Episcopal Church, it is the duty of its managers to make a report of the transactions of the Society and the state of the funds, to the General Conference every fourth year. A reference to these reports will show the progressive state of the Society from year to year.

The whole amount received from April 2, 1819, the time the Society was formed to April 23, 1824, the date of the first quadrennial report, was \$14,716 24
 Expended during the same period, 11,011 40

Leaving a balance of 3,704 84

The following is the second quadrennial report presented to the General Conference in 1828.

Conformably to a requisition in the constitution of this society, the managers respectfully present to the General Conference a statement of the receipts and expenditures of the society during the four years past. The whole amount received is twenty-two thousand one hundred and sixty-three dollars and eighty-one cents. Of this sum, there have been received within the bounds of the

New-York Conference,	\$7,200 18
New-England do.	869 14
Maine do.	127 32
Genesee do.	703 54
Canada do.	2,541 07
Ohio do.	252 28
Illinois do.	55 50
Tennessee do.	1,012 00
Mississippi do.	1,276 31
South Carolina do.	2,375 36
Virginia do.	1,275 99
Baltimore do.	3,990 00
Donations from sundry individuals, not included in the above.	485 12

22,163 81

Balance in hand April 23, 1824, 3,704 83

Amount of disposable funds during the past four years. \$25,868 64

During the same period there have been paid for the support of missions and mission schools, twenty-five thousand seven hundred and one dollars and fifty-three cents. Of this sum there have been paid within the bounds of the

New-York Conference	931 34
New-England do.	350 00
Maine do.	350 00
Canada do.	4,165 04
Ohio do.	5,150 00
Illinois do.	3,025 00
Missouri do.	440 00
Tennessee do.	1,900 00
Mississippi do.	2,662 81
South Carolina do.	5,383 86
Baltimore do.	150 00
Printing, postage, and other incidental expenses	1,193 48
Balance in hand April 15, 1828,	167 11

\$25,868 64

From the above exhibit, it appears that there has been paid more than received, during the four past years \$3,537 72

For a more particular and detailed account of the transactions of the society, the managers refer to the printed reports, herewith presented.

In submitting to the General Conference this second quadrennial report, the managers cannot refrain from an expression of gratitude to God for the signal success He has given to the sacred cause in which they have been engaged—for the confidence and support they have received from their brethren and friends—and for the enlargement of the missionary fields, particularly among the natives of our country.

That this glorious work may go on and prosper more abundantly, the managers beg leave respectfully to suggest to the general conference the propriety of adopting measures to ensure a more vigorous, general, and simultaneous exertion among the several annual conferences, that all, both preachers and people, may combine their strength and influence to carry forward the kingdom of righteousness and peace among the inhabitants of our lost world.

The Committee of the General Conference, to whom this report was referred, remark as follows:—‘From this statement, namely, that \$3,537 72, had been expended for the preceding four years more than had been received, it will appear evident that, for the energetic prosecution of the missionary enterprise, plans must be adopted and pursued with vigor and unanimity;’ for, ‘while some of the annual Conferences have done much in aid of the missionary cause, others have done but little, and some nothing at all;’ and by an inspection of the above report it will be perceived, that nearly one third of the whole amount was raised within the bounds of the New-York Conference. With a view, therefore, to enlist more effectually all the Conferences in this benevolent enterprise, the General Conference recommended, ‘that within the bounds of each annual Conference, there be a Conference Missionary Society auxiliary to this Institution, with branches, under such regulations as the Conferences respectively shall prescribe.’

In consequence of this recommendation, together with the enlargement of the missionary field, a new impulse was given to the circulation of the life-blood of this flourishing branch of the Church, new missions were established, and a more vigorous action generally felt throughout the entire body. But while prosperity generally attended the exertions of the Society, and additional friends were raised up to aid in its forward march, some difficulties were thrown in the way of its operations among the aboriginal tribes, particularly the Choctaws and Cherokees. No human eye could have foreseen the effects which the action of the general government had on the domestic peace and national tranquillity of these people. So many of them having embraced the Christian faith, and become at least partially civilized, it was fondly hoped, by the friends of Indian improvement, that they might be built up as a civil and religious community, and thus have been preserved from that deterioration which had so generally followed these people on the advance of the white population. In the

breaking up, however, of these settlements, these hopes seemed to be blasted. *But God looketh upon the mountains, and they melt down before him.* Though they suffered a temporary loss by their removal, and a dark gloom was cast over their future prospects; it is still hoped that these things may work together for their good. Those who were scattered abroad by these means, are now collecting together west of the Mississippi, and forming a community of their own, under such regulations as they shall see fit to adopt; and some of those men of God who were instrumental in their conversion have gone with them, preferring to share in their sacrifices and sufferings, rather than to leave them to become a prey to the destructive errors and vices of heathenism. Thus a way is opened in that vast wilderness west of the Mississippi, for the introduction of the Gospel among the native tribes; and whether they are destined, by an inscrutable Providence, to an utter extermination, or to be preserved as a monument of Divine forbearance, we shall have the satisfaction of having been the means of snatching some of them as brands from the burning, and of having exerted ourselves for their present and eternal good.

But we return from this cursory glance at the state and prospects of these aboriginal missions, to notice the progress of the Society.

The following, which was presented to the last General Conference, will show the state of the funds for the four preceding years:—

The Third Quadrennial Report of the Missionary Society of the Methodist Episcopal Church.

For a full view of the transactions of the society for the past four years, the managers beg leave to refer the General Conference to the annual reports of the society during that period. In obedience to the constitution of the society, the following account of the moneys received and expended is presented:—

Year.	Received.	Expended.
1829	\$14,176 11	\$ 9,233 75
1830	13,128 63	10,544 88
1831	9,950 57	11,497 60
1832	11,397 80	12,916 26
	<hr/> \$48,653 11	<hr/> \$44,192 49

Leaving a balance in favor of the society for the four years of \$4,460 62, and showing an excess of receipts over the four preceding years of \$26,489 90.

It will be seen from the above exhibit, that there has been a diminution of the amount of funds for the last three years, although there has been more received this year than last. The causes of this decrease in the funds of the society are worthy of grave inquiry; and it is believed that the chief cause is in the fact, that the managers have been obliged every year to report a balance in the treasury. It is hoped,

however, that the present General Conference will provide for the removal of this cause, by complying with a recommendation of the managers for a more extended and efficient prosecution of foreign and domestic missions.

The signal success which has hitherto attended the operations of the society, while it affords matter for gratitude and praise to God, inspires the managers with confidence in striving to go forward in this good work: and so long as such vast fields are continually opening for missionary enterprises, and the General Conference shall provide for their cultivation, the managers pledge themselves to use their best endeavors to support and encourage them, by their prayers and by their efforts, to supply the pecuniary means.

These suggestions from the board of managers, together with the general conviction which was felt for more extended operations in this branch of our work, induced the General Conference to provide for opening new missions, and for the more energetic prosecution of this department of labor; and the annual report now before us shows that these measures have had a very salutary influence. According to the report of the treasurer, \$17,097 05 have been received into the treasury, and \$20,117 27 expended, making an excess in the expenditures over the past year of \$7,458 28. This shows that the missionary spirit is becoming more and more active, and that there is a disposition in the religious community to meet the pecuniary demands of the society.

Twenty-eight new missions have been commenced during the last year, most of which bid fair to reward the laborer for his toil and sacrifices. Measures have also been adopted for the opening of a new mission among the Flat Head Indians beyond the Rocky Mountains. With these extensive fields before us, and those encouragements arising from past success, we have every motive for persevering efforts in this holy cause.

CATHOLIC CONTROVERSY.

It is probably known to most of our readers that a controversy of a very important character has recently been commenced in the city of New-York, (as also in Philadelphia,) between the Rev. Dr. Brownlee, of the Middle Dutch church, on the Protestant side, and the Rev. Drs. Powers and Varela, and the Rev. Mr. Levins, on the side of the Catholics. Whatever may be the effects of this controversy on the interests of true religion, it seems quite manifest that it can have no very beneficial effect upon the temper of the gentlemen who are en-

gaged in it. This we judge from the specimens which have passed before us. Though neither party appears to be wanting in talent to manage his cause, nor of logical tact in repelling or evading each other's argument, there appears no little adroitness on the part of the Catholic writers to avoid the main points of controversy, and especially to shun those points on which they must be conscious that they are the most vulnerable. Eight letters have already passed between them without having yet settled the 'Rule of Faith.'

That all Protestants agree in taking the canonical Scriptures, in their most plain, literal, and obvious sense, to be the only rule, and at the same time a sufficient rule of faith and practice, has been long known, equally by Protestants and Catholics; and that the latter superadd the traditions of their Church as forming a part of this infallible rule, is a fact of equal notoriety; why then spend so much time, and exhaust the reader's patience, in discussing this point? We must confess that the Catholic priests display no little tact, but at the same time some want of that candor which should characterize a Christian polemic, in pressing upon their antagonist the proofs of the inspiration of the Bible. Is this a mooted question between the parties? Is it yet to be settled whether the sacred Scriptures were given by Divine inspiration? Whatever the Deist may claim in behalf of his skepticism on this question, when he enters the arena of controversy with the Christian, surely a professed minister of a Christian Church, when controverting with another Christian minister, has no right to press this question. Nor can he, in fairness, hold his antagonist under obligation to run through the whole field of argument, to collect all the materials which lie scattered over this vast field, to fortify himself against the attacks of infidelity. In doing this, therefore, in the present instance, the Catholic priests, as it seems to us, have given us reason to suspect that they are fearful of the tremendous artillery which their antagonist might bring from this sacred magazine, to bear upon the tottering edifice which has been so long propped up by the force of human skill and power, and which they have so often felt was in no little danger of tumbling over their heads. What! Shall a professedly Christian polemic put on the harness of the infidel, and demand of a minister of Jesus Christ the proofs that the Scriptures are the word of God, before he will measure with him his strength?

But we perceive the sad dilemma of these champions of Romanism. They have been taught to believe that the only channel through which the evidence of the Divine inspiration and authenticity of the holy Scriptures has been transmitted to us, is the Roman Catholic Church; and hence by forcing their antagonist upon this debatable point, they would drive him to the necessity of subscribing to their own favorite

dogma, that something besides the Scriptures themselves, forms a rule of faith for Protestants as well as for Catholics. Dr. Brownlee, however, was fully prepared for them even on this point. While he allows, as he ought, that we are indebted to the Church, as it existed among the Israelites, primitive Christians, &c, for the records of our salvation, he refutes successfully the false notions entertained by the papists, that that branch of the Church which acknowledges the infallibility of the Pope of Rome, has been the only depositary of these sacred records. He contends, moreover, and that very justly, that this forms but a very small part of even the *external* evidence of the Divine authority of the Holy Scriptures. Superadded to the testimony derivable from prophecies fulfilled, from the miracles which attended the announcement and establishment of both the Mosaic and Christian dispensations, he contends for those *internal* marks of truth which every where pervade the Book of God, and which irrefutably proclaim the Divinity of its origin—that the sublimity, purity, and the admirable fitness of the doctrines of the Bible to the condition of man, as well as the morality and justice of its precepts, are irresistible evidences in favor of the Divine inspiration of the Holy Scriptures. And though the relative position in which Dr. Brownlee stood, laid him under no obligation to enter into this argument, yet he has not shunned to meet it with manly firmness, and thereby to show that the subtle Deist would have no better chance to escape from his grasp, should he see fit to grapple with him, than these bold champions of modern Catholicism can have, however dexterously they may wield the controversial sword.

There is one point, however, in which both sides seem to be equally vulnerable. We allude to the divisions, both in sentiment and practice, as well as in affection, which have taken place among both Protestants and Catholics. The latter endeavor to impugn the Protestants' rule of faith, and to show that it is insufficient to settle points of controversy, from the fact that there always have been and are still such a variety of sects among them, differing so widely as do the Lutherans and Calvinists, these last and the Arminians, the Presbyterians and Episcopalians, the Trinitarians and Unitarians, &c. On the other hand, with a view to retort upon their antagonists the force of this argument, the Rev. Dr. Brownlee presses his opponents with the well-known facts that the Catholics have been and are still as much divided among themselves as the Protestants—that pope has been arrayed against pope, going even so far as to fulminate against each other the thunders of excommunication—one erasing from the decrees of the Church what had been advanced by his predecessor as infallibly right—that the Jansenists and Jesuits were not less violent in their disputes against each

other, one lighting up the torch of *St. Augustine*, while the other prepared the snuffers for *St. Augustine's torch*, and a third formed a gag for the *Jansenists*—that these were as fierce in their disputes as were the Calvinists and the Remonstrants—and also that the Franciscans finally broke into as many sects, each maintaining its distinctive peculiarities with as much asperity and vehemence as have the various classes of Predestinarians—and that even though the generality of Roman Catholic writers agree in maintaining that infallibility resides somewhere in the Church, they differ much in respect to the particular branch of the Church to which it should be ascribed; whether in the pope himself, the pope and council, or the council alone—it being manifest that while some have sacrilegiously exalted his holiness ‘above all that is called God,’ there have not been wanting those who have shrunk from this bold blasphemy, and have accordingly undertaken to bind his hands and to limit his power by the decrees of bishops and cardinals. It is therefore in vain for the Roman Catholics to plead for the infallibility of the Church from the unity of its councils or the homogeneousness of papal decisions, as they have manifestly differed as much among themselves, and have evinced their differences by as much bitterness and fiery zeal, to say the least, as are to be found on the records of Protestant history. Hence, were it even allowed that the Church has the right of the exclusive interpretation of the Holy Scriptures, no proof is found for the *infallibility* of her interpretation from its having been uniformly the same, because such a sameness cannot be made to appear: on the contrary, this Church has been most awfully distracted at several times by internal factions, by the mutual onsets of fiery zealots, and even by the reciprocal fulminations of rival popes; and furthermore, what has been declared to be infallibly right by one pope, has been pronounced infallibly wrong by his immediate successor. These feuds and divisions should make the advocates of modern Catholicism cautious how they appeal to the several sectarists among the Protestants as evidence against the infallibility of the Scriptures as a rule of faith. Against the weakness of human judgment in their interpretation, the appeal may be made with powerful effect. The rule is good, but those who explain and apply it are often bad, and always under the influence of a judgment, if not biassed by prejudice and prepossession, yet liable to be led astray by that weakness which is inseparable from humanity.

But taking the Scriptures as our guide in all matters purely religious, it seems to us that it cannot remain a subject of any dispute whether the practices which have sprung up from time to time in the Roman Church, are erroneous or not. On this point, we think Dr. Brownlee handles his antagonists with no little effect, by showing them that

in all those matters which are peculiar to them, and which, therefore, form the main subjects of controversy between them and the Protestants, they have introduced *novelties* into the Church—that they belonged not to primitive Christianity. As his remarks upon this branch of the controversy appear to us to be worthy of preservation, we shall quote them for the information and edification of our readers. They are taken from his VIIIth letter to Drs. Power and Varela, and Mr. Levins. He notices

‘First—THE POPE’S SUPREMACY. Now, I give notice to you and my readers that I shall not stop here to refute these doctrines. I merely establish the origin and date of these, in order to show that popery, *proper*, is a mere novelty in the Christian world. Our refutation shall be offered when we reach these, in “the dependency of our argument.”

All Romanists admit the pope’s supremacy; but relative to the authority attached to his supremacy, there is the greatest diversity of sentiment. There are four kinds of faith touching it, among them: one class gives him a mere presidency: a second, an unlimited sovereignty: a third, makes the pope equal to God: the fourth, very modestly, makes the pope actually superior to God! This I shall discuss again; I shall wait to see whether my learned priests will venture out to deny this division. Ignorance of their own writers may very probably induce them to deny this.

Now according to the doctrines of the pope’s supremacy, Peter was made the first supreme: and having died in A. D. 66, he was succeeded by some obscure beings, upon whose names even the Romanists cannot agree. But the holy Apostle John survived Peter at least *forty* years; and so these obscure, but absolute supremes, were placed over this holy and beloved apostle. This was really outrageous in the Roman Church! And, moreover, this Apostle John has never had the grace of God, nor the good sense, to acknowledge this supremacy; nor deport himself as a dutiful son. On our priests’ principles, Drs. Power and Levins must denounce the holy John as a rebellious son of holy mother! What! live forty years, and write so much Scripture, yet say not one good word for his holiness, and his essential supremacy! Padre Levins ought, forthwith, to excommunicate his memory, with bell, book, and candle! Gentlemen, why has not this been done by holy mother?

This is not all: the early holy councils stood out against the same supremacy. About A. D. 450, the council of Chalcedon resisted Pope Leo in the question of his supremacy. In A. D. 418, the sixth council of Carthage resisted *three* popes, one after another. Mighty opposition was directed against this sacerdotal usurpation, by the clergy of France, England, Africa, and Asia, and even Spain, and even Ireland! So late as A. D. 860, the bishops of Belgia denied that the pope’s decree should bind them; they boldly denied his supremacy, and set his bulls at defiance:—“We assault thee,” said they, “with

thine own weapons, who despisest the decree of our Lord God." See Illyr. Catal. Test. Verit. p. 80 ; Morn. Exer. p. 223.

The best and early fathers warmly opposed the pope's supremacy. St. Augustine was the fourth who signed the famous decree of the African Milevitan council. This decree was made against all appeals from the African Church, by bishops or members, to the pope : and it was made in opposition to Popes Zosimus, Boniface, and Celestine. See Manse's Collect, Counc. Tom. iv, p. 507 ; Venet. edit. 1785.

Jerome opposes it. Hear his words :—"The Church of the Roman city is not to be deemed one thing, and the Church of the whole world another. Gaul, Britain, Africa, Persia, India, and all barbarous nations adore one Christ : and observe one rule of faith. If you look for authority, the world is greater than a city (Rome.) Wheresoever a bishop is, whether at Rome, or Constantinople, or Alexandria, or Tanais, he is of the same worth (or authority) and the same priesthood.' 'But all are successors of the apostles. Why do you produce to me the customs of one city?' To Evagr. tom. ii, p. 510, Paris edit. of 1602.

Again, here is 'a stinger' from your St. Jerome :—"Bishops should remember that they are greater than elders (presbyters,) rather by custom, than by truth of the Lord's appointment : and that they ought to rule the Church in common.' On Titus, lib. i, cap. i.

Hear Theodore's memorable words :—"Christ alone is head of all : but the Church is his body ; and the saints are the members of his body ; one is the neck ; another the feet." "By his legs understand St. Peter, the first of the apostles." On Sol. Song, Par. Lat. edition 1608. So far from making Peter the head, he is considered the legs, which are supported by the feet, as you well know !

Then there is Tertullian's famous sentence, which your Romish writers have mangled so scandalously—supposing that we, ignorant heretics, had not seen, nor read, that honest witness against your supremacy :—"Survey the apostolical Churches, in which the very chairs of the apostles still preside over their stations ; in which their own epistles are *recited*, uttering the voice ; and representing the presence of each of them ! *Is Achaia nearest to thee, thou hast Corinth. If thou art not far from Macedonia, thou hast the Philippians and the Thessalonians. If thou canst go to Asia, thou hast Ephesus. If thou art near Italy, thou hast Rome, whence to us, also, authority is near at hand.*" Praes. adv. Her., cap. xxxvi, p. 215, Paris edit. 1675. Now it is a notable circumstance, that the Romish writers, when they quote out of Tertullian, leave out all that is here put in *italics* ; namely, all but the last sentence, touching Rome !! Mr. Hughes, of Philadelphia, had his scourging lately for doing this !

I shall gratify you, gentlemen, with one refreshing quotation more. And if you do not give up your pope's supremacy, as universal bishop, then, on your own principles, are you the most obstinate heretics. For I quote from your own infallible and holy pope, and one whom you have deified too, and do invoke with incense, prayers, and holy wrestlings ; I mean Pope St. Gregory. Padre Levins very gravely tells us that he loves antiquities, and all old things—were it even like "holy mother," a very old sinner ! Well, you must know that a bishop

of the Greek Church first claimed supremacy, and the honor of universal bishop; until the fathers of Rome, pretty honest men at that time, rebuked his iniquity, and shamed him out of it. Now hear the infallible pope and Saint Gregory—who wrote this in the close of the sixth century, namely 590. Having shown that Peter, and Paul, and John, were all members under one head, he says:—"No one desired to call himself the universal, or universal bishop." See *Registr. Epist.* lib. v, p. 743, tom. ii.

Again, for this is too good to be quitted by me:—"I do confidently say that whosoever calleth himself universal bishop, or is desirous to be called so, in his pride, is the forerunner of antichrist. Because, in his pride, he prefers himself to the rest; and he is conducted to error, by a similar pride. For as the wicked one wishes to appear a God above all men; so whosoever he is, who desires to be called the only bishop (*solus sacerdos*) extols himself above all other bishops.' *Lib. vii, Indict. Epist.*, 15th edit. of Paris, 1705.

Once more, for this is delectable. In his eulogy to the bishop of Alexandria, he solemnly affirms that 'the primacy of Peter descended to three sees; namely, Antioch, Alexandria, and Rome.' *Tom. ii, p. 887, Paris edit.*

Once more; for I am determined that Pope St. Gregory, if possible, shall save you from the mortal sin of holding the Roman pope's supremacy. Hear your holy saint:—"If any one in that Church assumes that name," he was speaking of universal bishop, "which, in the opinion of all good men he (his rival in the east) has done; then the whole Church (may it never happen) falls from its state, when he who is called universal falls. But let that name of blasphemy be absent from the hearts of Christians; which, when it is really assumed by one, the honor of all priests is taken away.' *Registr. Epist.*, lib v; *Indic. 13; Epist. 20, Paris edit. 1705.*

Thus I have proved by arguments and testimony from your own Church, that the supremacy, and infamous usurpation of power by your pope, is a novelty in the Christian world. It was not fully gained by the "man of sin" until the consummation of truth's overthrow, in the darkest hour of the darkest ages.

Second. THE INVOCATION OF SAINTS is a novelty, introduced by the "man of sin," also. This originated in those bold and figurative expressions, and the apostrophising of the departed martyrs, common among declamatory preachers. Invocation of saints began to show itself sometime after the beginning of the *third* century. It was violently opposed by the truly faithful, until the *seventh* century: and finally it was established, in spite of all opposition, only in the *ninth* century, when the Church was driven into the wilderness.

We have the testimony of St. Augustine against you on this point: "He is the High Priest who has entered within the veil; and who alone of those who have appeared in the flesh, does intercede for us." On *Psa. lxiiv*, vol. iv, p. 633, *Bened. edit. Paris, 1685.*

Athanasius, in 340, is also against you: "God only is to be worshipped; and angels themselves are aware of this;—they are all creatures, and are not to be worshipped, but are beings who do worship God." *Third Orat. against Arians, Paris edit. 1627.*

Theodoret, in 451, says : " The council of Laodicea, also following this rule, and desiring to heal that old disease, made a law that people should not pray to angels, nor forsake our Lord Jesus Christ." On Col. iii, Paris edit. Lat. 1608.

St. Chrysostom declared [in the beginning of the fifth century] that " there was no need for minor intercessors with God."—" With God it is not thus ; for there is no need of intercessors for the petitioners ; neither is He so ready to give a gracious answer when entreated by others, as by ourselves praying to Him." On Matt. cited by Theod. Eclog., &c.

More full is this saint on that passage of " sending away the woman of Canaan." " Mark the philosophy of the woman ; she entreats not James, nor John, nor comes she to Peter ; she breaks through the whole company of them, and saying, I have no need of a mediator, but taking repentance as a spokeswoman, I come to the fountain itself. I have no need of a mediator ; have THOU mercy on me." See his Disc. on this part of Matt. xv, Paris edit. 1621.

Gregory Nyssen denounces creature invocation : " Moses, and the tables, and the law, and the prophets, the Gospel, the decrees of all the apostles, forbid equally our looking to the creature." " The word of God has ordained that none of those things which have their being by creation shall be worshipped by men, (sebasmon,) that is, venerated by prayers, or prayed to." See his 4th Orat. in Eunom. tom. xi, p. 144, Paris edit.

I shall only add Epiphanius of A. D. 336. He is a strong witness against the atheism of saint worship or invocation : " Neither is Elias to be worshipped, although he were alive ; nor is John to be worshipped, [proskunetos,] bowed down before and prayed to.—Nor is Thekla or any of the saints to be worshipped [bowed down before, or prayed to.] For that ancient error shall not prevail over us, of forsaking the LIVING GOD, and of worshipping creatures.—For they worshipped and served the creature more than the Creator, and became fools. For if an angel will not be worshipped, how much more will not she (the Virgin Mary) who was born of Anna ?" See his book against the HERETICS, 79, p. 443.

Now will you permit me to refresh your consciences, gentlemen, with a contrast of Romanism with this primitive Christianity of the fathers ? In face of the Holy Bible, in which the Holy Ghost commands us not to pray to or worship creatures ; in the face of the testimony of councils, by the sainted fathers, you thus pray : " O holy Mary ! —obtain for us, by thy intercession, light to know the great benefit which Christ has bestowed on us." " O holy virgin, obtain for us, by thy intercession, that our *hearts* may be so visited by thy holy Son, &c." " O most pure mother of God !" What revolting blasphemy ! God's mother !! Mother of God !! Paganism never breathed such atheism. GOD HAS NO MOTHER ! The infinite and invisible BEING, GOD, HAS NO MOTHER ! What a most brutish mind conceived this idea ! What a brutalizing prayer this is to teach men ! Christ our Mediator, as *man*, had mother ; but as *God*, he had no mother. But I go on : " O mother of God, we beseech thee, obtain for us, by thy intercession, grace to lead pure and holy lives, &c." Again : " O most blessed

virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession! Amen." See Dr. John Power's Catholic Manual; Rosary of the B. Virgin.

The following I copy from "The Roman Catholic Prayer Book, or Devout Christian's *Vade Mecum*." It will be seen how Dr. Power and the Philadelphia book differ in translating the same passage. Will the bishops not take care, and look after such pope-daring innovations! "O most blessed virgin, graciously vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession! Amen."

Again: "Confiding in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O mother of the eternal Word, to adopt me as thy child, and take upon thee the care of my salvation." "O God, grant, we beseech thee, by the Virgin Mary, his mother, that we may receive the joys of eternal life, by the same Christ our Lord."

I copy the following from the Litany of our Lady of Loretto. The litany means a solemn supplicatory prayer: "Holy mother of God, pray for us! Mother of our Creator, pray for us! Mother of our Redeemer, pray for us! Mirror of justice, pray for us! Seat of wisdom, pray for us! Ark of the covenant, pray for us! Gate of heaven, pray for us! Refuge of sinners, pray for us! &c, &c."

But this is not the worst: one thing I am prepared to show that the various Roman works which appear in English are designed to impose on Protestants, and to conceal the real doctrines of Rome. Only look into their Latin books,—there you behold their frightful idolatry in its full growth and perfection. Here is a specimen: "Holy mother,—Ora patrem, jube filio,—pray to the Father for us, and command thy Son, &c." Again: "O felix puerpera, nostra pians scelera, jure matris impera Redemptori! O happy mother, atoning for our crimes, lay thy commands on the Redeemer, in right of thy being his mother." And to consummate what all heathenism never conceived, in their comparative piety, a Roman saint, namely, Bonaventura, whom the pious and faithful do worship on July 14th annually,—has gone over the Psalms of David, has stricken out Lord, God, &c, and has inserted holy mother, our lady, &c. Thus: "In thee, O lady, do I put my trust, &c." "Let our lady arise: let her enemies be scattered, &c." "O come, let us sing unto our lady: and make a joyful noise unto the queen of our salvation!!" Psalm cx: "The Lord said unto my lady, Sit thou on my right hand, &c, &c!!!" See Bonav. psalt. of the B. Virgin; his works, tom. vii, Rom. edit. of 1588; and Hist. Sec. Char. August. de Comer. B. M. Virg.; and Morn. Ex. p. 523.

And, lest these may be deemed too antiquated, I shall show that, in all that is idolatrous and wicked, the Romish Church is *immutable*. The present pope, Gregory XVI., in the circular sent forth on his entering upon his office, solemnly rendered his adorations to the holy virgin, and calls upon all the clergy to implore "that *SHE* who has been in every calamity our patron and protectress, may watch over us, and lead our minds by her heavenly influence to those counsels which may prove most salutary to Christ's flock." "That all may have a happy and successful issue, let us raise our eyes to the most blessed Virgin Mary, WHO ALONE DESTROYS HERESIES! WHO IS OUR GREATEST

HOPE ! YEA, THE ENTIRE GROUND OF OUR HOPE !" See Laity's Directory, 1833.

Third. The use of IMAGES in the churches is a novelty. Here I must be brief. The best of the fathers condemns the use of images : one council in A. D. 300 condemns the use of pictures in churches. In 700 the council of Constantinople solemnly condemned them, and ordered their expulsion from the churches. In 754 the seventh Greek general council solemnly condemned image use and worship. About the ninth century this idolatry seems to have been established.

Fourth. The doctrine of PURGATORY is a mere novelty. I shall, in due time, if requisite, produce *nine* of the best fathers against, it with St. Augustine at their head. It is most manifestly borrowed from the pagan fire-purification of souls. And it has been a terrific screw in sacerdotal hands to extract from trembling mortals more money than perhaps all the African slave trade ever has accumulated ! These two evils, namely, SLAVERY and the priests' fiction of PURGATORY, have been permitted by the wrath of Heaven to be let in upon a guilty world ! The one dealt in human bones and sinews and blood : the other, as St. John saw in vision, traded in human souls !! The lust of GOLD is the object of BOTH ! This golden doctrine of popery is only some four hundred years old. It was ultimately established in Rome by the council of Florence, A. D. 1430.

Fifth. Priests' CELIBACY—that capital "old bachelors' joke," which vexes padre, yes, *father* Levins so much. This is a diabolical usurpation of freemen's rights, to which none but the most heartless of the species,—men I can scarcely call them,—have yielded a wicked and slavish submission. Every priest knows that it is not only uncommanded in the Bible, but it is set down as a striking characteristic mark of Antichrist. The great apostasy from Christianity was to be known by "forbidding to marry !" And every one knows, who has looked into history, that the pope, Gregory VII., in the year 1074, made this infamous usurpation on the rights of man, and took away marriage from the priests. So that this same celibacy of the priests is only some seven hundred and sixty-three years old. Before that, every priest, like other honest men, had his own wife. Since that they have been "HOLY FATHERS" without wives !

Sixth and seventh. TRANSUBSTANTIATION AND THE MASS. This grand peculiarity of popery is a mere novelty also, in the religious world not only, but even in the rational world—a doctrine which represents the priests creating their Creator, and making a wafer to be really the human flesh of Christ, and which, therefore, by their own confession, makes men *cannibals* !! I am perfectly grave, gentlemen. I ask you what it is, in the wafer, when you put it, with awful solemnity, on the tongue of the humble faithful ? You reply it is "the flesh and blood really and truly of Christ's human nature." Then does not every one see that they eat and swallow down *human flesh*. If that makes them not cannibals, then words have lost their meaning, and you have lost your senses, reason, and all !!

Against this monstrous and most disgusting doctrine of the mass I can produce *seventeen* of your early and best fathers, namely from Ireneus to St. Augustine. It began about the middle of the fifth century,

ripened by degrees unto the ninth, and along with auricular confession, with all its mischief and wickedness, transubstantiation and the mass were established into a doctrine of the Church by the decree of Pope Innocent III., in the fourth council of the Lateran, in the year 1215. See Mosh. iii, p. 143, Glas. edit. And hence they may be said to be six hundred and eighteen years old!

Eighth. The taking away the wine or holy cup in the sacrament of the holy supper is a novelty. Pope Gelasius, in the year 492, pronounced this abstraction of the cup "an impious sacrilege." See Corp. Juris Can. Pars 3, Dist. 3.

Ninth. THE ADORATION OF RELICS was introduced about the same time with the invocation of saints; and arose from the perversion of mementoes or keepsakes left by martyrs and those dear to the Church. To adore relics or venerate them religiously is to adore dust and ashes! So says St. Augustine: "Timeo adorare terram, &c. I fear to adore earth, lest He (God) condemn me." The council of Carth., 5th Can. 15, says: "Placuit, &c. It has pleased us to request the most renowned emperor that relics may be taken away; not only such as are kept in shrines and images, but in what place soever, woods or trees." Willet, p. 391. So late as the year 730 the synod or council summoned by the emperor, Leo III., did, with only one dissenting voice, decree that "the worship of images and relics was mere idolatry." This decree was fully enforced by Leo, and the Churches were purified effectually of them. See Morn. Exer. p. 257, Lon. edit.

Tenth and last. THE KEEPING THE BIBLE IN A DEAD LANGUAGE, AND REFUSING THE FREE AND UNLIMITED PERUSAL OF GOD'S HOLY WORD, is a mere novelty in the Church. This usurpation, so characteristic of ghostly tyranny, which denies to the laity the Holy Bible, is condemned by the uniform tenor of Scripture. And I can produce *thirteen* of the most eminent Greek and Latin fathers who maintain the Scriptures to be the sufficient rule of faith, and who insist on all men perusing and studying them. Of these the most prominent and eloquently persuasive are St. Augustine and Chrysostom. These shall be produced if the priests gainsay this.

Thus, I trust, I have succeeded in establishing my position, that popery, characterized by these peculiarities, is a mere novelty in the Christian world.

"Where was your religion before Luther?" This hackneyed question, put by Roman Catholics, has been answered thus:—1. By a counter question: "Where was your face this morning before it was washed?" 2. "It is found where your religion never can be found, namely, in the Holy Bible." 3. "It has been found in that unbroken line of faithful and holy men, descended from the Italic Church, and perpetuated in the line of the Waldenses, Albigenses, and Lollards; not omitting the faithful in the Greek, the African, and old Syriac Churches."

I shall conclude this letter in the bold words of Voetius, to which all sound and intelligent Christians will subscribe: "IN THE FIRST SIX HUNDRED YEARS OF OUR ERA THERE WAS NO CHURCH, NO ONE DOCTOR, NO ONE MARTYR, NO CONFESSOR, NO ONE FAMILY, NO ONE MEM-

BER OF THE CHURCH ; NEITHER IN THE WEST, NOR IN ANY OTHER PART OF THE WORLD, THAT WAS PROPERLY AND FORMALLY A PAPIST."

I am, gentlemen, yours truly, &c,

W. C. BROWNLEE,

Colleg. Min. of the Middle and North Dutch Church.

New-York, May 14, 1833.

That the Scriptures condemn these practices must be evident to every unbiassed mind. That they are equally repugnant to the dictates of sound reason, who will dispute? The plea which is set up in favor of these, or any other practice which seems abhorrent to the common sentiments of mankind, that the reason of them is involved in mystery, is a plain indication that the rational vindication of them is abandoned, even by their professed advocates. And surely the infallibility of that Church should be suspected which can ordain rites and ceremonies so perfectly absurd in themselves as to shock the common sense of mankind, to outrage the dictates of sound reason, and so manifestly opposite to the express declarations of Scripture. The wonder is that mankind should ever have become so perverted in their judgments, should have so surrendered up their reason to the direction and safe-keeping of others, as to have received the absurd dogmas which have been imposed upon them by the priesthood of the Roman Catholic Church! Could we, however, bring ourselves to believe in absolute predestination, as taught by John Calvin and those who literally embrace his peculiar faith, we might find an apology for these mental aberrations of men, in the efficient operation of Divine decrees. And surely those who so pertinaciously hold the *eternal* and *absolute decree* of Calvin ought to be extremely lenient toward their polemical adversaries, lest, according to their own principles, they should be found fighting against the decrees of God. They should remember, also, that the ashes of Servetus mingle in the same earth with the dead bodies of those who have perished in the flames of the inquisition, or under the more lingering groans of the wretched victims who have fallen under the displeasure of papal Rome. One would suppose, indeed, that the abominations of popery were of themselves sufficient to render suspicious that doctrine which ascribes all these things to God, as their efficient cause ; which asserts that all things are according to the good pleasure of His will, because they come to pass in conformity to His original decree. And from the spirited manner in which Dr. Brownlee detects and exposes these deprecated evils of the Roman Catholic Church, we should think he cannot be a hearty believer in the universal decrees of God, and their efficient operation upon the human heart, in such a sense as to render man a mere passive agent in the hands of God ; but fixing his foot upon the broad basis of human responsibility—such a responsibility as grows out of the freedom of

human volitions and actions—he waves his controversial sword in the air of universal benevolence, and strikes a most deadly blow at this corrupter of pure Christianity. May it bleed and die at his feet!

We cannot but regret, indeed, that the pages of ecclesiastical history should have unfolded so much of human weakness and malignity as have been developed in the conduct of professed Christians toward each other. While it may be impartially said that the Latin Church has made herself ‘drunk with the blood of the saints,’ the Protestants also have stained their hands with the blood of reputed heretics. Both parties, therefore, have reason to humble themselves before God, to confess the sins of bigotry and persecution, instead of endeavoring either to palliate the offence, or of retorting upon each other by arguments drawn from such an impure source. The deeds have been done. This it is as useless to attempt to deny, as it is to offer the lame apology of the spirit of the times for such conduct, and much more so than it is to make Christianity responsible for these ‘deeds of darkness.’

Let but the Bible be consulted in the light of this subject, and it will be perceived that Christianity no more approves of such a persecuting conduct than it does of murder aforethought. Why then should the enemies of Divine revelation reproach Christianity with crimes which can be justly chargeable *only* upon its professed, but deluded and perverted followers? Shall the innocent Jesus be held responsible for the treachery of his disciple, Judas? As well might we charge the base treachery of the apostate Arnold to the account of the accomplished and patriotic Washington, as to charge the baseness, the hypocrisy, or the persecuting spirit and conduct of the professed disciples of Jesus Christ upon Him, or upon that system of religion of which He is the Author. When will mankind be candid enough to distinguish between a cause and its professed advocates?

If, indeed, Christianity offered a plea in justification of the evils we are deprecating, as has been done by some honest, but mistaken Christians, for the mental and moral aberrations of persecuting fanatics, then might its enemies triumph, and fortify themselves with arguments against the tremendous truths it unfolds. But it does no such thing. ‘Put up thy sword into its sheath,’ is the steady and determinate language held by the adorable Author of Christianity, and which is echoed by all his true disciples, toward those who resort to the use of ‘carnal weapons’ to defend their cause. So far, therefore, as either Romanists or Protestants have resorted to this sort of conduct, or so far as they attempt to defend it, they have wounded, and do still wound, the blessed cause they have espoused. And hence it is the more surprising that any man should, at this time, in this age of light and benevo-

lence, be so lost to a correct knowledge of the sacred principles of Christianity,—should so far mistake its benign and heavenly spirit and temper, as well as the motives which it presents to human beings—as to attempt to justify or even apologize for the conduct of that Church, or that individual, who has bathed its or his hands in human blood. For this service neither God nor man will thank them. But as the Roman Church has, at different times, carried on an organized warfare against the saints, under the detestable name of heretics, so far it has proved itself to be any thing rather than the ‘chaste spouse of Christ.’ And we hope that no Protestant will ever weaken his cause by an attempt to justify those who have disgraced themselves, by exhibiting this ‘mark of the beast in their foreheads.’ Let Christianity, as she ought, stand clear from the blood of all these men, and she shines with a splendor peculiarly her own, and which disclaims all connection with these ‘deeds of darkness’ which could have been perpetrated only by those whose judgments were clouded by the ‘smoke from the bottomless pit,’ and whose passions were inflamed by the fire of hell.

In the course of their argument against the sufficiency of the Scriptures as a rule of faith, independent of the interpretations and traditions of the Roman Catholic Church, the priests bring in a quotation from the preface of Mr. John Wesley to his volumes of sermons, accompanied by their own remarks, as follows:—

‘We know not if Dr. Brownlee ever saw the following confession of the famous Wesley, one of the strictest adherents to the Protestant *rule of faith and judge of controversy*: we shall give it as one of the most perfect developements of the practical consequences of *this rule*:—“I am not afraid to lay open to you,” said the reverend enthusiast, “what have been the inmost thoughts of my heart. I have thought that I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God, just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to heaven—how to land safe on that happy shore—God himself has condescended to teach the way—for this very end he came from heaven. He hath written it down in a book! O give me that book—at any price give me the book of God! I have it—*here is knowledge enough for me*. Let me be *homo unius libri*. Here then I am far from the busy ways of men—I sit down alone, only God is here. In his presence I open, I read this book, for this end to find the way to heaven. Is there a *doubt* concerning the meaning of what I read? Does any thing appear *dark*, or *intricate*? I lift up my heart to the Father of lights—Lord, is it not thy word? *If any man lack wisdom let him ask of God! Thou givest liberally and upbraidest not*. Thou hast said, *If any man be willing to do thy will he shall know*. I am willing to do. Let me know thy will. I then search after and consider *parallel passages of Scripture, comparing spiritual things with spiritual*.

I meditate thereon with all the attention and earnestness of which my mind is capable. If any *doubt* still remains I *consult those* who are experienced in the things of God ; and *then the Scriptures*, whereby being dead they yet speak. And what I *thus* learn, that I teach." Here, Rev. sir, we have your rule of faith, and judge of controversies, aptly expressed in the above much admired passage ;—it also contains its own refutation. The Methodist reformer first asserts, that in the Bible there is knowledge *enough* for him, that he wants no other book, yet almost in the same instant, he is forced to confess that there is *not* knowledge enough in the Bible ; for, after praying, searching, meditating, *comparing* texts with texts, he tells us that he consulted the experience of living witnesses, and the writings of the dead, for knowledge in *dark and intricate* passages, where Scripture alone could not remove his doubts—and then concludes, that, what he thus learned, not from *the Bible only*, but from the testimony of *dead and living* witnesses, in addition to it, *that he taught*. But did he succeed, even with those helps to remove all his *doubts* concerning the way to heaven, which it was his object to find for himself, and then show others ? Let him speak for himself :—" I have set down in the following sermons," says he, " what I find in the Bible concerning the way to heaven. But some may say I have *mistaken* the way myself, although I take it upon me to teach it to others. IT IS VERY POSSIBLE THAT I HAVE"!!! Wesley owns, then, it was very possible he had mistaken the way to heaven, though under the guidance of the *Spirit of God*, speaking in the Holy Scriptures. You, sir, must express a similar admission if as candid as the Methodist founder. You have nothing but your own private judgment, which can never give an *infallible* assurance to your followers that you are not leading them astray. Hence we Catholics conclude, and strictly and fairly, that the Protestant rule of faith is false, and that the Scripture interpreted by *every* man is not the means which Christ has established to show us the way to heaven, and to make us "land *SAFE* on that happy shore."

To this Dr. Brownlee replies as follows :—

'As for honest *John Wesley*, it is not in my way, nor yours either, to drag the name of that good man into our controversy. Your arguments, however, take in a wide range ; or, to use a hunter's phrase, "your gun scatters its shot too much." You start an idea, and there is no saying where you end. As Cowper says, you

"Start it at home, and hunt it in the dark,
Through Gaul, through Greece, into Noah's ark."

Gentlemen, you ought in honor, to quote the avowed creeds and confessions of the Church. No society is accountable for the private opinions of its members, while they are innocent speculations. I have no doubt that you have misquoted honest *John*. For you must know that his failings leaned to virtue's side. So far from making your quoted concessions, *John Wesley* actually plead for *perfection* in this life ! But I am unwilling to be thus drawn away to personalities. I leave his defence to Dr. Bangs, of the *Christian Advocate* ; only adding that you had better tread lightly on the ashes of *John Wesley*, and similar worthies, for

"If Christian worth in heaven rise,
Ye'll mend ere ye come near him!"

Now, though the Catholics have not materially misquoted the Rev. John Wesley, they have unquestionably misconceived, and therefore misrepresented his meaning. When he said that the book of God contained knowledge *enough for him*, he certainly never meant to insinuate that this excluded all other sources of knowledge, all helps to a right understanding of that book from commentaries or elsewhere. To put such a construction upon his words is most manifestly to pervert them. Nor are the Protestants in general to be so understood when they aver that the sacred Scriptures are the only and sufficient *rule* of faith. A rule, or canon, or law, is one thing; the manner in which that law is understood and applied is another; and however much an individual may misapprehend and misapply the law, it does not alter the nature of the law itself, nor render it less infallible. The constitution of the United States is the supreme law of the land; and when an American citizen professes his belief in the binding force of that instrument, declaring that it contains all the provisions necessary to secure his life and liberty, will any understand him to say that he cannot misunderstand it, or that he needs no extraneous helps from other sources rightly to understand and apply this rule of his actions, and this charter of his rights and privileges?

The universal practice of Protestants should have excluded such an interpretation of their professed belief in the supreme authority of the Holy Scriptures as a rule of faith and practice. Do not nearly all of them adopt certain articles of faith, comprising in few words their sense of the requirements of the Bible, as to doctrines, ordinances, and moral precepts? And although a belief in every minutia of these symbols may not be considered essential to salvation, yet it is requisite to ensure a membership in each denomination respectively; and although these expository views of the doctrines, ordinances, and precepts of Christianity are not considered by their compilers and adherents as *infallible*, like the Divine word on which they are built, and from which they are professedly derived, yet they are supposed to contain brief summaries of all that is required in sacred Scripture for salvation.

Nor are these to be considered as appendages, additions, or supplements to the Holy Scriptures; but merely as expositors of the leading principles of Divine revelation. Nor will any man say that this classification of Divine truth amounts to the same thing among Protestants as the infallible decrees of popes and councils do among papists.

Nor do we consider it just to say that Mr. Wesley acted inconsistently with himself, as a firm believer in the infallibility and sufficiency of the book of God, in allowing that he *might be mistaken*. This pos-

sibility of a mistake referred to his manner of *interpreting* the Scriptures, to the way in which he *understood* them; and not in any wise to the Scriptures themselves, either as a whole, or in respect to any part of them. And surely this unaffected modesty well becomes a fallible mortal. Had this same virtue, so befitting erring man, characterized the leaders of the Roman Catholic communion, we should have witnessed a greater and more profound veneration for the Holy Scriptures, and much less confidence in merely human authority; nor can we any more perceive the incompatibility existing between a belief in the infallibility of a record and our liability to misunderstand it, than we can between the imperfection of human vision and the perfection of the sun's rays.

Whether Dr. Brownlee intended his remarks respecting Mr. Wesley as a compliment, or as a decent way of disposing of the argument which the Catholic priests attempted to derive from the passage they quoted, we cannot tell; but surely a man clothed with such a panoply as that with which John Wesley was armed, deserved a more respectful appellation than a mere '*honest John*'—although it must be admitted that an '*honest* man is the noblest work of God.' With *bigoted* Calvinists, however—and such will no more pardon John Wesley for the wounds he inflicted on their favorite theory, than the Roman Catholics will forgive Luther and Calvin for striking such a death blow at the sale of indulgences and other mummeries sanctioned by that community—this acute, this learned, this laborious and successful minister of the Lord Jesus, has been generally shrouded in a mantle of ignorance, and his reputed errors of judgment apologized for from the honesty and goodness of his heart. And while this extorted praise is awarded under circumstances which make it the more valuable, the name of '*honest John*' will ever be associated in the minds of those who best know his worth with all the excellences which adorn and beautify the human character, as well as those qualifications which originate from profound learning, an acute and penetrating mind, and a heart deeply imbued with the grace of God, and also a life unweariedly devoted to the best of all causes. That he was encompassed with those infirmities which are inseparable from humanity detracts nothing from his character, any more than the offensive epithet of '*reverend enthusiast*,' by which the Roman priests have seen fit to distinguish him, will at all lessen him in the estimation of those who impartially estimate his worth.

The controversy under consideration is not yet finished. And while it is in progress we would respectfully suggest to both parties—for when viewed as immortal beings from whom a strict account will be demanded by the Judge of all, they are equally worthy of regard—one thought, and one, too, which we would also press upon our own hearts,

and that is, that whatever advantages we may obtain in argument on some speculative points, they will yield but little satisfaction unless accompanied with a correspondent conquest over evil passions and appetites. Unless these are subdued by the gracious influence of the Divine Spirit in our hearts, so that the whole soul is brought into subjection to the obedience of Christ, whether we be classed among Protestants or Roman Catholics, in the sight of God we are but *as sounding brass and a tinkling cymbal*. And we trust that our reverend brother, who has taken up the sword in favor of the Bible and the general cause of Protestantism, is actuated by a higher motive than merely to obtain an argumentative conquest over his hardy antagonists, and by a nobler ambition than to shine in the department of theological warfare—and that therefore he will derive far greater satisfaction from a consciousness of having vindicated the honor of God's truth in 'meekness of wisdom,' and by 'the armor of righteousness on the right hand and on the left,' than he would to be crowned with the laurels of victory over a prostrate foe—yea, that his pious soul would exult to be the humble instrument of 'converting a sinner from the error of his way,' much more than in merely putting to 'silence the ignorance of foolish men.' In the mean time we must be allowed to express our decided conviction, that if Protestantism, as distinguished from Catholicism, be not the true interpretation of Scriptural truth, we may despair of ever finding it this side of heaven—we mean in respect to all those great cardinal doctrines which so eminently characterize the grand system of Christianity.

With one more general remark we must close what we have to say at present. We have been both pained and disgusted while looking over some portions of this controversy; and though we think Dr. Brownlee is not entirely free from that asperity which is so apt to mingle itself in controversial writings, we must be permitted to say that the Catholic doctors have addressed their antagonist in language which every sober and pious mind must deprecate, as unbecoming the cause they have espoused, and unbefitting their character as Christian polemics. These defects in the style and manner of writing, so far from benefiting the cause which its advocates are attempting to defend, most manifestly weaken the force of their arguments, and lower the dignity of their character from that elevation which it ought to be their ambition to sustain. Without therefore assuming to be dictators to either party in this warfare, or to set ourselves up as infallible judges of the relative weight of the arguments—so far as arguments have been used—yet we are certain that we express the feelings of many serious readers of this protracted controversy, when we say that more would be edified were the parties more perfectly to *let their moderation be known unto all men*.

As allusion has been made in the course of this controversy to Mr. John Wesley, we give below his thoughts on the evil tendency of the peculiarities of the Roman Catholic doctrine in respect to the peace of civil society. We do this not with a view to sound an unnecessary alarm in this land, where we think it hardly possible, however much it may be desired or sought after, for any one sect to gain such a predominant influence as to oppress or violently persecute another. In the event of such a catastrophe, however, we should be unwilling to trust ourselves in the hands of any such predominant sect, as history abundantly confirms the truth of the remark, that give men the power, and they will easily persuade themselves that it is 'doing God service' to persecute their neighbors, even for difference in religious belief. There is in fact no bigotry so indomitable as religious bigotry, nor any hatred so unrelenting as religious hatred. Let the sad tales of religious persecution confirm the truth of this remark. On this account our fathers who founded this republic, instructed from the pages of history, excluded, by the constitution which binds us together, and which is the supreme law of the land, the possibility, so long as that instrument shall be held sacred, of any sectarian preference or religious establishment. The whole frame of our civil society, therefore, must be altered, and an entire new order of things established, before intolerance can be introduced into our civil code, or religious persecution become legalized.

At present, therefore, we think there is no call for the many warnings which are given to guard against the encroachments of the Roman Catholics upon our civil and religious liberties; although it is not amiss for all people to be awake, and to exercise a cautious vigilance, that neither Catholics nor Protestants should be allowed gradually to undermine the fair fabric which has been erected at the expense of so many sacrifices, lest in an evil hour our rights and privileges should be wrested from us. That incipient efforts have been made to grasp at political power and pre-eminence, and that some ambitious hearts may still palpitate from a strong desire to become the 'favored few' who might enjoy the fruit of political superiority, may be granted; but yet it seems to us much more certain that the folly of all such is sufficiently manifest to defeat their object; and moreover that it will require years of darkness and superstition to succeed the present age of light and liberal feeling, before any such religious and intolerant bigots could work with any prospect of success. At present we ask not for toleration, because there is no power to tolerate; nor fear persecution, because there is no arm to persecute; and we hope that neither we ourselves nor our posterity shall ever have reason to ask for the one, or to fear the other. Here follows the extract from Mr. Wesley:—

'With persecution I have nothing to do. I persecute no man for

his religious principles. Let there be as "boundless a freedom in religion," as any man can conceive. But this does not touch the point: I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the word of God. I consider not, whether the Romish religion be true or false; I build nothing on one or the other supposition.—Therefore away with all your commonplace declamation about intolerance and persecution for religion. Suppose every word of Pope Pius's creed to be true; suppose the council of Trent to have been infallible; yet, I insist upon it, that no government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion.

I prove this by a plain argument: (let him answer it that can :) That no Roman Catholic does or can give security for his allegiance, or peaceable behavior, I prove thus. It is a Roman Catholic maxim, established not by private men, but by a public council, that "No faith is to be kept with heretics." This has been openly avowed by the council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, nothing can be more plain, than that the members of that Church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore, they ought not to be tolerated by any government, Protestant, Mohammedan, or Pagan.

You may say, "Nay, but they will take an oath of allegiance." True, five hundred oaths; but the maxim, "No faith is to be kept with heretics," sweeps them all away as a spider's web. So that still, no governors, that are not Roman Catholics, can have any security for their allegiance.

Again. Those who acknowledge the *spiritual power* of the pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this: therefore, they can give no security for their allegiance.

The power of granting *pardons* for all sins, past, present, and to come, is, and has been for many centuries, one branch of his *spiritual power*.

But those who acknowledge him to have this spiritual power can give no security for their allegiance: since they believe the pope can pardon rebellions, high treason, and all other sins whatsoever.

The power of *dispensing* with any promise, oath, or vow, is another branch of the *spiritual power* of the pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the *dispensing power* of the pope can give no security of his allegiance to any government.

Oaths and promises are none; they are light as air—a dispensation makes them all null and void.

Nay, not only the pope, but even a priest has *power to pardon sins*! This is an essential doctrine of the Church of Rome. But they that acknowledge this, cannot possibly give any security for their allegiance to any government. Oaths are no security at all; for the priest can pardon both perjury and high treason.

Setting then religion aside, it is plain, that upon principles of reason,

no government ought to tolerate men, who cannot give any security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while he holds that "No faith is to be kept with heretics," but so long as he acknowledges either priestly absolution, or the *spiritual power* of the pope.'

While we are combatting the errors of popery, it becomes a very important question, *What are the most judicious means for Protestants to use in order to bring the Roman Catholics to the knowledge of the truth as it is in Jesus?* Doubtless one is to detect and expose their errors in the spirit of meekness. This being done, the understanding is left open to its free exercise, and for the reception of truth. But the work is only half accomplished when we have convinced them of their speculative and practical errors. The heart must be changed. A thorough, radical reformation must be effected, or our labor is lost. This is essential for all, Protestants as well as Catholics. An unregenerate Protestant is no nearer the kingdom of heaven than an unregenerate Catholic. This, therefore, should be the principal aim and object of all our labor, all our preaching and writing. We have made these remarks with a view to introduce the following '*Short method of converting all the Roman Catholics in the kingdom of Ireland, humbly proposed to the bishops and clergy of that kingdom,*' also from the pen of Mr. Wesley:—

1. It is a melancholy consideration to those who love the Protestant interest, that so small a part of this nation is yet reformed from popery. They cannot observe, without a very sensible concern, that in many parts of the kingdom there are still ten, nay, fifteen, perhaps upward of twenty Papists to one Protestant. Nor can they see any prospect of its being otherwise; few Papists being brought over to our Church, notwithstanding all the methods which have been used, while many Protestants are seduced from it.

2. Yet they cannot but earnestly desire that all the Papists were convinced of their errors. How much would this redound to the glory of God, who willeth all to come to the knowledge of his truth! How greatly would it advantage their own souls both in this world and in the world to come! What an advantage would it be to the kingdom in general to be no longer divided against itself, to have that grand cause of contention removed, and all its inhabitants of one heart and one mind! And how highly would it advance both the honor and interest of our gracious sovereign, to have all his subjects cordially united together, thinking and speaking the same thing?

3. Why then is not this desirable end pursued with a vigor proportionable to its importance? Is it because we despair of any success? Because we think it impossible to be attained? But why should we imagine it to be impossible? A common and plausible answer is, Because the Papists are so bigoted to their clergy; believing all they affirm, however contrary both to Scripture and reason, and doing all

that they direct, whom they generally believe to be the holiest and wisest of men.

4. Undoubtedly this is a considerable difficulty in the way. And yet I cannot think it is insurmountable. Still I conceive it is possible to convince all the Papists, provided there are proper instruments for the work. And what instruments are so proper as the clergy? Not only as they are in every place, distributed through the whole nation, and always ready on the spot for the work: but likewise as it more immediately belongs to them: as it is no inconsiderable branch of their business who are peculiarly set apart to *watch over the souls* of men *as they that must give account*.

5. But what way can the clergy take, with any probability of success? There is one way, and one only; one that will (not probably, but) infallibly succeed. If this way is taken, I am willing to stake my life upon the success of it. And it is a plain, simple way, such as may be taken by any man, though but of a small capacity. For it requires no peculiar depth of understanding, no extraordinary height of learning; but only a share of common sense, and an honest, upright heart.

6. It was observed that the grand difficulty of the work lies in the strong attachment of the Papists to their clergy. Here therefore we are to strike at the root. And if this bigotry be but removed, whatever error or superstition is built upon it will of course fall to the ground.

Now this may be effectually done thus. The Papists themselves allow that one set of clergy were holier and wiser even than their own, namely, the apostles. They allow these both to have lived and preached better than the present clergy even of the Roman Church.

Here therefore is the short and sure method. Let all the clergy of the Church of Ireland only *live* like the apostles, and *preach* like the apostles, and the thing is done.

The Romans, on the same ground that they prefer the apostles before their own clergy, will then prefer ours before them. And when they once do this, when we have carried this point, when their attachment to our clergy is stronger than that to their own, they will be convinced by hundreds, till there is not a Roman left in the kingdom of Ireland.

7. If it be asked, But how did the apostles live and preach? I answer, (not to descend to particulars,) as to their inward life, (if I may so speak,) they *lived the life which is hid with Christ in God*, "They were crucified with Christ. Nevertheless they lived; yet not they, but Christ lived in them." So that each of them could say, "The life which I now live in the flesh," even in this mortal body, "I live by faith in the Son of God, who loved ME, and gave himself for me."

And this faith continually wrought by love, that *love of God* which was *shed abroad in their hearts*, and was a *perennial fountain of water, springing up into everlasting life*.

By this loving faith their hearts were purified from anger, from pride, from all vile affections, from the love of money, of power, of pleasure, of ease, from the desire of the flesh, the desire of the eye, and the pride of life: all their "affections being set on things above, not on things of the earth." In a word, that *mind was in them which was in Christ Jesus*.

Let but this mind be in every clergyman of our Church, and popery will vanish out of the kingdom.

8. As to the outward life of the apostles, it was, in general, holy and unblamable in all things. Herein did they exercise themselves day and night, with regard to every word and action, "to have a conscience void of offence toward God and man." And their continual ground of "rejoicing was this, the testimony of their conscience that in simplicity and godly sincerity they had their conversation in the world."

They were temperate in all things. They denied themselves, and took up their cross daily. They "kept under their bodies, and brought them into subjection," even in the midst of distresses and persecutions, "lest by any means, after they had preached to others, they themselves should become castaways."

They were in every respect burning and shining lights; they went about doing good as they had opportunity, doing good of every kind, and in every possible degree, to all men. They abstained from all appearance of evil. They overcame evil with good. If their enemy hungered, they fed him; if he thirsted, they gave him drink; and, by patiently continuing so to do, "heaped coals of fire upon his head," and melted his hardness into love.

In fine, it was their meat and drink to do the will of their Father which was in heaven. And hence whatsoever they did, whether in word or deed, they did all to the glory of God.

Let every clergyman of our Church *live* thus, and, in a short time, there will not be a Papist in the nation.

9. As to the preaching of the apostles, with regard to the matter of it, they preached Jesus, "the Author and Finisher of our faith, having determined not to know any thing, save Jesus Christ and him crucified." They preached Jesus Christ as "of God made unto us wisdom, and righteousness, and sanctification, and redemption." They declared, "Other foundation" of morality, religion, holiness, happiness, "can no man lay." All they spoke, either in public or private, centred in this one point, "Jesus Christ, the same yesterday, to-day, and for ever."

More particularly, they preached that "a man is justified by faith, without the works of the law;" that "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

10. They preached, farther, that, "except a man be born again, he cannot see the kingdom of God:" except he be "born from above," born not only of water, but "of the Holy Ghost:" and that the present "kingdom of God is not meats and drinks," (lies not in externals of any kind,) *but righteousness*, the image of God on the heart, *peace*, even a peace that passeth all understanding, *and joy in the Holy Ghost*, whereby they rejoiced with joy unspeakable and full of glory.

They declared that he that is thus "born of God doth not commit sin;" that "he that is begotten of God keepeth himself, and the wicked one toucheth him not;" but that as Christ who hath called him is holy, so is he holy in all manner of conversation.

11. As to the manner of their preaching, they spoke with authority, as speaking not their own word, but the word of Him that sent them,

and "by manifestation of the truth, commending themselves to every man's conscience in the sight of God." They were "not as many that corrupt the word of God," debase and adulterate it with foreign mixtures, "but as of sincerity, but as of God, in the sight of God, spake they in Christ." They approved themselves the ministers of God, "in much patience, in labors, in watchings, in fastings: by pureness, by knowledge," knowing all their flock by name, all their circumstances, all their wants: "by long-suffering, never weary of well doing, by kindness, by love unfeigned: by the word of truth, by the power of God attending it, by the armor of righteousness on the right hand and on the left." Hence they were "instant in season, out of season," being never afraid of the faces of men, never ashamed of Christ or of his words, even before an adulterous and sinful generation. They went on unmoved through "honor and dishonor," through "evil report and good report." They regarded not father or mother, or wife or children, or houses or lands, or ease or pleasure: but having this single end in view, to save their own souls, and those that heard them, they "counted not their lives dear unto themselves, so that they might make full proof of their ministry, so they might finish their course with joy, and testify the Gospel of the grace of God."

Let all the right reverend the bishops, and the reverend the clergy, only walk by this rule: let them thus live, and thus testify with one heart and one voice, the Gospel of the grace of God; and every Papist within these four seas will soon acknowledge the truth as it is in Jesus.

Let all the Protestants, ministers and people, in this country, follow the above advice as the most effectual way to bring the Roman Catholic professors to the knowledge of the truth, and there will be less of vituperation and more of the breath of prayer and praise, as well as of brotherly love.

AMERICAN COLONIZATION SOCIETY.

WE insert the following article from the *African Repository* and *Colonial Journal* for May last, as an act of justice to that society, and hope it may have a tendency to calm the fears of any of our readers—if any such have fears—respecting the purity of the motives, or the benevolence of the objects of this noble and philanthropic society.

MR. TAPPAN'S LETTER.

ARDENT SPIRITS IN THE COLONY.

[From the *Liberator*.]

Theological Seminary, Andover, March 29, 1833.

MR. GARRISON,—In the correspondence of the Anti-Slavery Society, in this seminary, the following communication has been received from a distinguished philanthropist, which, it is presumed, will be read with interest by the Christian community:—

New-York, March 26, 1833.

Mr. Lewis F. Laine, secretary of the Anti-Slavery Society, in the Theological Seminary, at Andover.

DEAR SIR,—Your communication of the 8th instant has remained till now unanswered, in consequence of a press of other cares. You ask my opinion of the Colonization Society, and suggest the inquiry, 'Whether, with its present principles and character, it is worthy of the patronage of the Christian public?' My engagements do not admit of my giving an elaborate answer to this inquiry, or explaining at length my views of the colonization project.

When this society was organized I was one of its warmest friends, and anticipated great good from its influence, both in Christianizing Africa, and abolishing slavery in our country. At one time, I had a plan for establishing a line of packets between this city and the colony, and for opening a trade with the interior of Africa. I also offered to pay \$1,000 to the society, if the one hundred individuals, proposed in the plan of Gerrit Smith, could be found within one year. I mention these things to show how heartily I entered into the scheme.

The first thing that shook my confidence in the Society, was the fact that ardent spirits were allowed to be sold at the colony, and, as the agents wrote me from Liberia, in giving the assortment suitable to make up an invoice, were considered 'indispensable.' I used the little influence I had with the Society, to obtain a prohibition to the admission of ardent spirits into the colony, with what success may be seen in the* fact, that no less than FOURTEEN HUNDRED BARRELS of the liquid poison have been sold there within a year. With my feelings somewhat cooled by the knowledge that ardent spirits, tobacco, powder, and balls, were leading articles of trade at the colony, I read with some care the arguments of that distinguished and fearless philanthropist, W. L. Garrison, in the Liberator, and was soon led to ask myself whether this 'splendid scheme of benevolence' was not a device of Satan, to rivet still closer the fetters of the slaves, and to deepen the prejudice against the free colored people. I now believe it is, and that it had its origin in the *single motive*, to get rid of the free colored people, that the slaves may be held in greater safety. Good men have been drawn into it under the delusive idea, that it would break the chains of slavery and evangelize Africa; but the day is not far distant, I believe, when the Society will be regarded in its true character, and deserted by every one who wishes to see a speedy end put to slavery in this land of boasted freedom.

You are at liberty to make what use you please of this expression of my sentiments. I rejoice to witness the effort that is every where making to 'let the captive go free,' and that the number is daily increasing, of those who are resolved not to cease their efforts in every lawful way, to secure to our colored fellow citizens equal rights with others. That your Society may be eminently instrumental in dissipating prejudice, and pouring light upon the intellect of the millions of

* This statement, I am assured, is made on unquestionable authority, and it is not contradicted by the Colonization Society.

our countrymen who are held in bondage, is the earnest prayer of your fellow laborer,

ARTHUR TAPPAN.

REMARKS.

While the past zeal and ability of Mr. T. in the cause of Colonization are gratefully admitted, it is matter of regret to its friends that he should have undergone so radical a change of opinion; and it must surprise every one that in a gentleman of his intelligence, this change should have been effected by causes so inadequate as those which he assigns for it. Because, as Mr. T. alleges, ardent spirits, tobacco, &c, enter into the commerce of the colony, the Society, he argues, is "a device of Satan, &c," and had its origin in the "single motive" of perpetuating slavery. Surely never was an inference more violently drawn from premises, or less analogy perceivable between effects and their imagined causes. Let the deleterious consequences of ardent spirits, &c, be conceded in their full extent; let it be conceded that they find their way to Liberia even in greater quantities than Mr. T. supposes; and yet the rules of just reasoning no less than those of charitable construction, forbid so startling an imputation as that cast by him on the "*motives*" of his former associates.

Had Mr. T. reflected longer before he denounced so bitterly, he might, perhaps, have seen, that even were the obnoxious articles introduced into the colony through the policy of the Society, that policy might be erroneous without necessarily springing from a criminal design in the whole scheme; and might have resulted from circumstances which the future permanent interests of the colony required to be duly estimated before the board could properly resort to the final and strong measure of prohibition.

But it is utterly denied that the Society ever have introduced ardent spirits into the colony, or approved of the articles being introduced there, for the use of the colonists, except in quantities sufficient for medical purposes. The port of Monrovia is resorted to by vessels from all quarters, freighted with such articles as the shippers deem best suited for commercial enterprise, and among those which have been found useful in trade with the natives, are ardent spirits. It is competent, undoubtedly, for the board to strangle the *direct* trade in this pernicious article by very heavy duties, or by absolute prohibition. One or the other of these measures would undoubtedly have been adopted, had the board been satisfied that it would remedy the evil. But well-founded apprehensions existed, on the one hand, that the most severe restrictions would prove inadequate to countervail the smugglers; and, on the other, that the natives finding that they could no longer obtain ardent spirits from vessels trading with the colony, would resort for it to the slavers. The cessation of trade between the natives and the colony, in any article of accustomed traffic, would naturally extend to other articles, however salutary and profitable; and would thus seriously impair, if not totally subvert, the commercial prosperity of the colony. The consequences of an increased intercourse, from any cause, between the natives and the slavers, would be still more alarming. It is thought sufficient to glance at one only—the exchange

of human beings for ardent spirits. The board might well pause before they ventured on a measure that might possibly stimulate anew that most detestable of all traffics—the slave trade. They might, perhaps, have supposed that some might not feel, as strongly as themselves, the force of this apprehension; but they could never have foreseen, that for entertaining it, they would subject themselves, and their constituents, to the charge of being influenced by the “single motive” of perpetuating slavery.

Under the influence of the considerations just stated, the board have deemed it best to rely on moral influences for preventing the introduction of ardent spirits into Liberia; and not to try the experiment of prohibition, till the commercial prosperity of the colony should be fixed on a stable basis. In illustration of the solicitude of the board on the subject, we subjoin two resolutions passed in 1830. The address directed by the second, was, in conformity with it, prepared by the secretary, and circulated among the colonists. The resolutions are as follows, viz.:

“*Resolved*, That the friends of the Society throughout the country, be informed that this board will discourage the introduction and use of distilled spirits in the colony, and among the native tribes; and that the subject is now under the consideration of the board.”—*Adopted June 28, 1830.*

“*Resolved*, That the Secretary be requested to prepare an address to the colonists, to be sent out by the vessel now about to be despatched; in which, among other things to be recommended to their observance for their welfare, he shall encourage them to form temperance societies, and adopt such other measures as may tend to diminish both the use and the sale of ardent spirits in the colony; and also, that in their commerce with the natives, they discontinue dealing in such articles; also, that the secretary communicate to the colonial agent, the wishes of the board upon this subject.”—*Adopted Nov. 8, 1830.*

In regard to the “statement” about the fourteen hundred barrels, which Mr. T. is “assured is made on unquestionable authority,” it may be wished that he had furnished us with the means of ascertaining how far his confidence in this authority is deserved. The statement seems to have been made to Mr. T. by some person who got it from some other person; but who assured Mr. T. that the authority of this other person was unquestionable. Whether any error has crept into this statement during its circuitous route, or whether it is indeed “unquestionable,” we shall be better able to decide when the facts are presented in some specific and tangible form. It would indeed be easy for us to deny roundly the “authority” of the informer of Mr. T.’s informer; but as this would be only opposing assertion to assertion, we prefer waiting till the facts are ascertained. We are more than ever opposed to precipitancy of judgment on any subject, when we see into what injustice it can betray so respectable a man as Mr. T.

We could wish that Mr. T. had been more precise in stating *whose* were “the agents” in Liberia, who informed him that “in giving the assortment suitable to make up an invoice”—ardent spirits “were considered indispensable.” Mr. T. certainly did not mean to be understood as having received this information from “the agents” of

the Colonization Society: and yet such an inference is permitted, if not suggested, by the context of the sentence.

The considerations which have been stated as deterring the board from prohibiting ardent spirits, have, nevertheless, been yielded to with reluctance. If Mr. T.'s "influence" (which instead of being "little," as he modestly calls it, was deservedly considerable,) was insufficient to induce the board to disregard them, it has at least had the effect of deeply engaging their thoughts on the plan which he recommends. We shall presently subjoin two very recent resolutions, from the last of which it will appear that the total prohibition of ardent spirits will be a prominent subject of deliberation with the board at their next meeting.

It has not seemed necessary in these remarks, to notice particularly the articles of "tobacco and powder and balls," because, though in one part of Mr. T.'s letter they are included with ardent spirits, in the same censure, the stress of it is generally laid on ardent spirits. He probably considers tobacco as not being so closely connected with the "SINGLE MOTIVE;" and as to "powder and balls," he would hardly advise their total exclusion from the colony, when he reflects that it is indebted, under Providence, for its present existence, to these very articles.

The resolutions last adverted to are as follows:—

"*Resolved*, That the board hear with extreme regret, of the continued introduction and use of ardent spirits in the colony; that they are resolved to exercise all their influence to discourage and diminish the evil; and that no ardent spirits, except such as may be needful for medical purposes, shall be introduced by the board or its agents." *Adopted April 30, 1833.*

"*Resolved*, That it be recommended to the board of managers, to take into consideration, at their next meeting, the expediency of prohibiting altogether, the introduction of ardent spirits into the colony, as an article of trade with the natives, or of commerce with the colonists." *Adopted May 7, 1833.*

Mr. T. may feel assured that the board of managers are as sensible as he can be, to the pernicious consequences of ardent spirits, and especially to the evils with which they threaten the colony; and that if, after full consideration of the means for averting these evils, the board should be satisfied that prohibition is, on the whole, the most eligible measure, they will undoubtedly adopt it. A dispassionate review, on his part, of the circumstances which have hitherto recommended a less strenuous course, may be expected to satisfy Mr. T. that he has done injustice to the *motives*, at least, of the Society. One advantage to the cause of colonization is perceived in the publication of his letter—and that is a distinct assignment of his motive for deserting the Society, and lending his influence to its adversaries. His "SINGLE MOTIVE" for the defection, appears to be a prejudice that the Society deliberately promotes the demoralization of the colonists by means of ardent spirits; a prejudice which we have too high an opinion of his understanding, to suppose can long withhold it from coming to juster conclusions. And as the preceding brief exposition of the views of the board in regard to ardent spirits at the colony, shows that his "single motive" for aban-

doing our cause was founded in error, we hope soon to hail him again as a fellow laborer in what he very justly, though it may be, ironically, styles "a splendid scheme of benevolence." As his separation from his former associates in this work has left no unpleasant impression on their minds except that of regret at having lost, for a season at least, his valuable aid: so his reconversion would be to them the source of unmingled pleasure, and they would receive him with a sensibility to the importance of his services which his temporary alienation from them has served but to increase.

Any thing coming from Mr. T.'s pen, must of course fix public attention, especially when accompanied with an intimation from himself, as in the case of his letter in the *Liberator*, that he intended such a result. If, therefore, he should be of opinion that his charge against the Society was precipitate and unmerited, his candor will suggest to him the propriety of giving equal publicity to his retraction.

While on the subject of this society, we present our readers with the following historical and statistical account of the colony of Liberia, for the compilation of which we are indebted to the editors of the *New-York Observer* :—

Origin of the Society.

Dr. Fothergill and Granville Sharpe appear first to have considered the subject of African colonization in England. The latter of these, a most illustrious philanthropist, may be regarded as the founder of the colony of *Sierra Leone*. Indeed, the earliest thoughts the writer has seen on African colonization are from the pen of Granville Sharpe in 1783. The late Dr. Thornton, of Washington, was enthusiastically engaged in favor of colonizing free men of color, from the U. States, in Africa in 1787, but unfortunately his efforts failed. The venerable Dr. Hopkins of Rhode Island corresponded with G. Sharp on the subject in 1789, and Ferdinando Fairfax, of Virginia, published an able article on the subject in 1790. The subject was seriously considered in the Virginia legislature during the administration of Mr. Jefferson. The Rev. Dr. Finley, of New-Jersey, gave much thought to it in 1814-15, and assisted by the Hon. C. F. Mercer, F. S. Key, and E. B. Caldwell and others, who had also long reflected upon the matter, founded the society in December, 1816.

In the session of the legislature of Virginia, in 1816, the subject was brought forward, and the following resolution was adopted by a large majority :—

'Whereas the general assembly of Virginia have repeatedly sought to obtain an asylum beyond the limits of the United States for such persons of color as had been or might be emancipated under the laws of this commonwealth, but have hitherto found all their efforts frustrated, either by the disturbed state of other nations or domestic causes equally unpropitious to its success.

'They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the government of the United States in abolishing the African slave trade, (a traffic which this commonwealth, both before

and since the revolution, zealously sought to exterminate,) to renew this effort, and do therefore

Resolve, That the executive be requested to correspond with the president of the United States, for the purpose of obtaining a territory on the coast of Africa, or at some other place not within any of the states or territorial governments of the United States, to serve as an asylum for such persons of color as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth; and that the senators and representatives of this state in the congress of the United States be requested to exert their best efforts to aid the president of the United States in the attainment of the above objects.

Provided, That no contract or arrangement respecting such territory shall be obligatory on this commonwealth until ratified by the legislature.'

Early Proceedings of the Society.

In 1818 Messrs. Mills and Burgess visited Africa by the way of England, and acquired much valuable information. The death of Mr. Mills on his return deprived the world of one of the best and most useful of men. The reports of these agents were of great importance.

The first expedition, that of the Elizabeth, sailed in 1820, with the society's agent, the Rev. Samuel Bacon, and two agents of the government, Messrs. Crozer and Bankson, who, in an unfortunate attempt to establish the colony at an unfavorable season, on the unhealthy island of Sherbro, with several of the emigrants, fell victims to the African fever. In 1821 Messrs. Andruss and Wiltberger, on the part of the society, and Messrs. Winn and E. Bacon as U. States agents, with a number of emigrants, proceeded to Africa, and obtained permission of the government of Sierra Leone for the colonists to remain there until a territory could be purchased of the natives. Mr. and Mrs. Winn and Mr. Andruss died before any suitable tract for the colony was obtained.

Early History of the Colony.

In December, 1821, Dr. Eli Ayres, with Capt. Stockton, of the U. States navy, purchased from the natives the whole of a territory called Mesurado or Montserado, on the southwest coast of Africa, in the name of the society. The first settlers arrived at the colony in June, 1822; and in that year Mr. Ashmun took charge of it, as agent or governor, in the place of Dr. Ayres, whose health had obliged him to return. The efforts of Dr. Ayres were of great importance,

Attempt of the Natives to destroy the infant Colony.

This was in November, 1822, soon after the arrival of Mr. Ashmun, and while he was dangerously ill. The defences of the colony were incomplete, and the whole effective force consisted of thirty-five men. They fought for existence, and in the bravest manner.

The enemy consisted of a body of eight hundred men, and made a most furious attack on the 8th of November, 1822. Unfortunately one pass was neglected to be properly defended, and there the enemy forced an entrance, and captured one of the guns, which happily they

knew not how to manage. The colony was saved by their want of discipline. Had they pushed forward, their success was certain; the colonists could not have resisted; but the assailants betook themselves to plunder in great confusion; this afforded the colonists time to rally; they recaptured the gun, and turned it on the enemy, who were wedged in a solid mass. Great destruction took place, and they fled in utter confusion; it was supposed they had sixty or eighty killed. The loss on the other side was considerable, three men and one woman killed, two men and two women severely wounded, and seven children captured.

The colonists, as soon as the enemy had disappeared, immediately began to complete their defences, and prepare for another attack, which they understood from their spies was to be made with a greater force at the close of the month. The attack accordingly commenced on the 30th, with one thousand five hundred assailants. The fortifications were in a far better state than before, but the number of effective men less, not quite thirty. The besiegers were, after a long and arduous struggle, finally defeated with severe loss. The garrison had one man killed, and two badly wounded. Mr. Ashmun's services were invaluable, and were the means of saving the place.

Establishment and Form of Government.

The existing form of government was established in August, 1824, during the visit of the present secretary of the society. Great difficulties had arisen in the administration of affairs, and the whole state of things was dark and unsettled. The form of government then drawn up was submitted to the assembled colonists, and by them unanimously adopted. The board of managers of the society appoint the colonial agent, who is a white man: all the other officers are men of color, the most important of whom are elected annually by the colonists. The government is in great measure republican, and designed expressly to prepare the colonists ably and successfully to govern themselves. In their address to their brethren of the United States, in 1827, they say, 'Our laws are altogether our own; they grew out of our circumstances, are formed for our exclusive benefit, and administered either by officers of our own appointment, or such as possess our entire confidence. We have a judiciary, chosen from among ourselves; we serve as jurors in the trial of others, and are liable to be tried by juries of our fellow citizens ourselves. We have all that is meant by liberty of conscience; the time and mode of worshipping God as prescribed to us in his word, and dictated by our conscience, we are not only free to follow, but are protected in following.' Shortly after the establishment of the government Mr. Ashmun was appointed colonial agent, and with distinguished ability and usefulness continued to discharge his duties until in 1828 an illness which soon proved fatal compelled him to leave his station. Dr. Richard Randall succeeded him in the agency, but the colony was soon called to mourn his decease. Dr. Mechlin is the present colonial agent, and long may his valuable life be preserved to the cause. Among those who have fallen as martyrs to this work of humanity and religion should be recorded the names of Sessions, and Anderson, and Holton, and Skinner, and Peaco, and Seton,

all of whom labored to promote it as physicians, agents, missionaries, or in some way gave to it their services. Nor will such men of color as Cary and Erskine be forgotten while philanthropy and piety are respected among men.

Geography of the Colony.

Extent.—The colony of Liberia, in its widest sense, extends from Gallinas river to the territory of Kroo Settra, a distance of about two hundred and eighty miles along the coast.

The territory at present under the actual jurisdiction of the colony extends from Grand Cape Mount to the Trade Town, near the river Sesters, a distance of more than one hundred and fifty miles, and inland from twenty-five to fifty miles.

Native tribes.—There are three distinct native tribes on the coast of the territory belonging to the colony. That to the extreme north is inhabited by the *Feys* or *Veys*. The people of this tribe occupy the country from the Gallinas river to Little Cape Mount, a distance of about fifty miles along the coast, and from twenty-five to thirty miles inland. They are a proud, active, and warlike people, and number from 12,000 to 15,000 inhabitants.

The country of the *Deys* extends from Little Cape Mount to Mesurado river, about thirty miles in length, and from twelve to sixteen miles inland. They are represented as an indolent and inoffensive people, with a population of 6,000 or 8,000.

Contiguous to this tribe, and next interior, are the *Queahs*, a small and quiet people, an individual of whom was recently present at a meeting of the friends of the Colonization Society at the Masonic Hall in this city.

The *Gurrahs* occupy a portion of country back of the Deys, and north of St. Paul's river. They are said to be a numerous and toilsome race; and still farther in the interior is the formidable and warlike tribe of the *Condoes*, whose name carried terror to all their more peaceable maritime neighbors.

The country of the *Bassas* extends from Mesurado river on the north to Kroo Settra, near Cape Palmas on the south. Their population is supposed to be about 125,000; and in character they are generally domestic, industrious, and averse to war.

At a distance of from thirty to fifty miles inland, and along the whole of this coast, a belt of dense and lofty forest trees, entangled with vines and brushwood, so as to be nearly impassable by any but the feet of savages and savage beasts, nearly prevents all intercourse between the maritime and interior tribes, and is one of the principal causes why the inland parts of this section of Africa are so little known to the civilized world.

Between this belt and the coast, and between the Gallinas on the north and Kroo Settra on the south, are vast numbers of villages of greater or less population. It is the custom of the *Kroo Settra* tribe to disperse their active and able-bodied members to different parts of the coast, where they form themselves into small towns near every roadstead and station frequented by trading vessels. There they act as the watermen and pilots of the country; and there they remain from two to six and even ten years, until they collect a little inventory of

valuables sufficient to enable them to "retire from business." They are decidedly the most active, enterprising, intelligent, and laborious people in this part of Africa. One of their little settlements is on the north side of Stockton creek, about a mile from Monrovia.

Opposite the town of Monrovia are two islands, of small extent, the largest of which, called Bally Island, is nearly covered with houses, built in the rude native style, and occupied by a family of several hundred domestic slaves, who formerly belonged to an English factor, but afterward became the property of an African, who, like those he held in qualified vassalage, was a stranger on that part of the coast, and came under the protection of the colony and subject to its laws.

In the country of the Bassas are included the Mesurado territory, Junk river district, Junk territory, Little Bassa, Grand Bassa, Tabocannee territory, Young Sesters territory, and other small territories stretching off to the southeast. Numerous rivers flow into the sea along this coast, and though they are not navigable for large craft, greatly facilitate the intercourse between the tribes and the colony. It is generally upon the margin of these rivers that the villages and small settlements are to be found, and are spread at greater or less distances from each other over the whole territory included within the jurisdiction of the colony.

The number of natives residing on the territory under the actual jurisdiction of the colony is probably between 50,000 and 100,000, of whom 10,000 have sought the protection and placed themselves under the laws of the colony. All these natives, as well as those in the vicinity of the colonial territory, desire that schools may be established for their children. Many of them have a partial knowledge of the English language, and numerous chiefs have been disposed to sell their lands for a very small compensation, provided only that whenever these lands should be occupied by the colonists, schools should be founded for the benefit of their children. Providence has opened, through the colony, a wide and effectual door to these heathen tribes, and it remains for American Christians to decide whether means and teachers shall be supplied to impart to them the light of civilization and the words of eternal life. There is believed to exist no where a more promising field for philanthropic and missionary effort.

Fertility and Agriculture.—A more fertile soil, and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth. Dr. Randall says, 'that the land on both sides of Stockton creek is equal, in every respect, to the best on the southern rivers of the United States.'

Mr. Ashmun thus enumerates the animals and products of the country:—Horses, cattle, sheep, goats, swine, ducks, geese, chickens, and Guinea fowls, in abundance; fish in the greatest plenty; plantains, bananas, vines, lemons, oranges, tamarinds, mangoes, cashew, prunes, guava, pine apple, grape, cherry, and a species of peach; sweet potatoe, cassada, yams, cocoa, ground nuts, arrow root, egg plant, okra, every variety of beans and peas, cucumbers and melons, pumpkins, &c; rice, Indian corn, Guinea corn, millet, pepper, excellent coffee, sugar, cotton, and indigo. Indeed, sugar, cotton, coffee, and indigo grow wild.

Climate and health of the Settlers.—In the early years of the colony want of good houses, the great fatigues and dangers of the settlers, the discouragements they met with, their ignorance of the proper mode of living, and of the best remedies, aided the other causes of sickness, and produced great mortality. But those times are past and forgotten. Their houses and circumstances are now comfortable; they are abundantly supplied with medical assistance, and for the last five years (as stated in the address of the colonists in 1827) not one person in forty, from the middle and southern states, has died from change of climate. The effect is most severely felt by those from the northern states, or from mountainous parts of the middle states; but experience has proved that, with ordinary prudence, no danger is to be apprehended even by persons from those places, provided that they are sober, and have no radical defects of constitution. As the country becomes more thickly settled and better cultivated, it will, like all other new countries, become more healthy. From the past mortality or present sickness no discouragement will be felt by those who have read an account of the early attempts to found colonies in this favored land. At a little distance from the sea the land becomes more elevated, and there is the best reason to believe that the causes of disease on the coast are unknown in the interior. On these highlands settlements will doubtless soon be established. Under date of the 28th of April, 1832, Dr. Mechlin writes, 'Among the emigrants by the Volador, Criterion, Orion, James Perkins, Margare. Mercer, and Crawford, the number of deaths will not average quite four per cent.' For emigrants from the wide extent of our southern country the climate may be pronounced salubrious.

Settlements.—The colony contains about 2800 emigrants from the United States, nearly half of whom are from Virginia. The colonists are mostly in six towns or villages, viz. Monrovia, Stockton, or the Halfway Farms, Caldwell, Millsburg, New Georgia, and Finley, a new settlement at Grand Bassa.

Monrovia is the principal place for trade, situated on Cape Montserado, (lat. about 6, 15 north) and contains from 800 to 1000 inhabitants.

Caldwell is a pleasant agricultural settlement on the St. Paul's river, distant nine miles from Monrovia, between which places there is at all times safe communication by boats through Stockton creek, which unites the Monserado and St. Paul's rivers.

Mills and Burgess (or, by contraction, *Millsburg*) is situated above Caldwell on the St. Paul's, about twenty miles from its mouth.

Stockton, or Halfway Farms, is on Stockton creek, equidistant from Monrovia and Caldwell.

New Georgia, about three miles southeast of Caldwell, is a very flourishing village of recaptured Africans, that is, of Africans who, while it was attempted to introduce them as slaves into the United States, were taken by our government and humanely restored to their native country. In number they are about 400, very industrious and enterprising, a number of them professors of religion, and all exceedingly anxious that schools should be established for their children.

Finley, at Grand Bassa, (distant eighty miles southeast from Mon-

rovia,) is a recent settlement, formed by about forty families from Monrovia, at one of the most important points on the coast, and likely to exert a vast and extensive influence over the natives.

Grand Bassa is a very fertile and populous country, abounding in rice, palm oil, and fine cattle, and offering every inducement to the industry and enterprise of agriculturists.

Contemplated settlement at Grand Cape Mount.—Possession has also been obtained at Grand Cape Mount; a position eminently advantageous for trade, and from which the annual exports are now estimated at from \$60,000 to \$70,000. The territory here ceded to the Society is situated at a short distance from the sea, on the shore of a lake, about twenty miles in length, navigable for small vessels, and into which flow several rivers, affording important facilities for commerce with the interior. The chiefs of the country, who are thought to be more advanced in civilization than any others south of Sierra Leone, have granted an unquestionable title to this land, on the sole condition that settlers shall be placed upon it, and that schools shall be established for the benefit of native children. Some of these chiefs having obtained the rudiments of an English education in Liberia, expressed earnest desires that the benefits of instruction should be afforded to their countrymen, and the young men declared their purpose of submitting to the laws of the colony, and their willingness to make farther grants of land, to any extent desired, whenever the terms of the present negotiation shall have been fulfilled. The spot selected for a settlement is said to be healthy, and the soil capable of producing almost every thing of value that grows within the tropics.

Contemplated settlement on St. Paul's River.—It is the intention of the colonial agent to examine, in conformity with the instructions of the board, the country above the falls, on the St. Paul's River, which, from the best accounts, is more salubrious, and at least of equal fertility with any other in the vicinity of the colony. The managers propose, with the least possible delay, to found and multiply settlements on the highlands of the interior.

Exploring tour in the Grand Bassa country.—The colonial agent, in a letter dated Feb. 28, 1833, speaking of the Grand Bassa country, says:—"With a view of opening the communication with the chiefs residing a few days' journey in the interior, I have furnished Mr. Weaver with an outfit of such articles as were suitable for presents, and directed him to ascend the St. John's river, either in canoes, or travel along its banks until he arrived at the country of a king who is said to be very powerful, and whose residence is about one hundred and fifty miles distant from the settlement. Bob Gray, one of the Grand Bassa chiefs, has promised to furnish him with guides, and use every means in his power to facilitate his progress through the country. Should he succeed in his mission, which I have every reason to believe will be the case, we will open to ourselves a country represented as fertile in the highest degree, and abounding in the most valuable African productions. From what I can learn, I am of the opinion that we will have less difficulty in penetrating into the interior from this point than any other we could select—it therefore would be the most eligible for missionary operations."

Population.—The number of the colonists a few months since was a little rising of 2,800 ; and although the manner in which this number is distributed among the different settlements is not accurately known, it probably does not vary materially from the following, viz. Monrovia 1000 ; Caldwell 600 ; Millsburg 400 ; New Georgia 400 ; Stockton 200 ; Finley 200.

Commerce.—The colonists are actively engaged in trade, disposing of goods supplied by this country and England, for dye woods, ivory, hides, gold, palm oil, and rice, which they purchase by barter from the natives. The net profits on the two articles of wood and ivory, passing through the hands of the settlers, from January 1st, 1826, to June 15, 1826, was \$30,786. In 1829 the exports of African products amounted to \$60,000. In 1831, forty-six vessels, twenty-one of which were American, visited the colony in the course of the year, and the amount of exports was \$88,911.

During the year 1832 commerce greatly advanced, and new avenues for communication and trade were opened with the interior. Caravans from a considerable distance visited the colony, and the people of the Dey country agreed to permit traders to pass without delay or molestation through their territories to the colonial settlements. They had been in the habit of obstructing the trade, by compelling the remote natives to employ them as their commercial agents, and thus monopolizing the productions of the country, and raising their price in the market. By a treaty with the Dey chiefs, the whole channel of trade with the remote tribes is now left clear, which must increase greatly both its measure and value. During the year, ending the first of May, 1832, fifty-nine vessels had visited the port of Monrovia, of which thirty-two were American, twenty-five English, and two French. The exports during the same period, (consisting chiefly of camwood, ivory, palm oil, tortoise shell, and gold,) amounted to \$125,549 16 ; of imports, to \$80,000—and the merchandize and produce on hand on the first of January, 1832, to \$47,400. The colony is becoming known to tribes far distant from the coast, and Mandingo traders and others have visited it from the borders of Foota Jallo.

Education.—The great interests of education have been earnestly considered by the board and the colonial agent. There are six day schools, for children, and one evening school for adults, comprising altogether two hundred and twenty-six pupils. The two female schools (one at Monrovia and the other at Caldwell,) are attended by ninety-nine girls, and the salaries of their respectable and well-qualified teachers are defrayed by a society of benevolent ladies in Philadelphia. Inadequacy of funds alone has prevented the establishment of schools among the recaptured Africans, who are importunate for means of education ; but the board in their last report state that this deficiency has been supplied by the charity of the ladies just mentioned, and that under their patronage, a teacher for the recaptured Africans, of competent ability and excellent character, has sailed for Liberia. Many of these people can now read, and a Sunday school (of which there are several in the colony) has been established among them ; some of their own number acting as teachers. Some regulations have been adopted, which it is thought will render the colonial revenue sufficient for the support of a general system of common school education.

A foundation for a high, school or seminary to prepare youth not only to become able teachers of the most useful branches of knowledge, but to fulfil successfully their duties as public officers or ministers of religion, has been laid by a munificent donation of \$2,000 from Henry Sheldon, Esq., of New-York, and of four hundred dollars from another distinguished friend of the Society, to be invested as a permanent fund for the support of such an institution, and it is hoped that one may soon be established on a broad and lasting foundation. To this object the managers invite contributions, and express their anxious desire that the fund set apart for it may be sufficiently increased to secure the permanent prosperity of the seminary.

Moral state of the colony.—Open immoralities are rare; the Sabbath is strictly observed, and public worship attended by nearly the whole community with regularity and decorum. Three churches were erected during the year 1832; one at Monrovia, and two others in the villages of the recaptured Africans. The state of these recaptured Africans is most interesting. They manifest an earnest desire for knowledge, and especially for religious knowledge. Some of them have already professed Christianity, and they are represented to be, as a people, contented, and independent, and rapidly improving in intelligence and respectability.

Various pamphlets and tracts lately introduced in regard to temperance, have wrought a striking change in the minds of the colonists, and many seem disposed to abandon entirely the use of ardent spirits. The colonial agent has given it as his opinion, that this article is extremely pernicious in the African climate; and will discourage by all the means in his power, the consumption of it within the colony.

CRITICAL EXAMINATION

Of those texts in the New Testament rendered 'before,' 'from,' and 'since, the foundation of the world.'

For the Methodist Magazine and Quarterly Review.

To come at a satisfactory answer as to the meaning of such passages, in the New Testament, where they evidently refer to the salvation of men, it may be necessary first to inquire whether they allude to the same period of time, either before or after this material world was actually created.

1. That they do refer to one and the same period of time is evident from the *similarity* in the language; in each passage the mind is carried back TO THE FOUNDATION OF THE WORLD; and though in one place it is said *before*, and in others *from*, and *since the foundation of the world*, there can be no dispute but that they refer to one and the same time.

2. This will appear still more evident if we consider that in all these passages reference is made to one and the same *thing*; that is, the *salvation of men*, through *Jesus Christ*, according to the *purpose of God*.

3. The words *before*, *from*, and *since*, as they are used in the passages referred to above, do not militate against this supposition. This, however, will appear, perhaps, more fully in the sequel.

We may now inquire whether these texts of Scripture do refer to a *definable period* in the duration of time; and if so, to what period they do refer, and what was the design of Jesus Christ and the sacred writers in the use of such language.

1. These texts do refer to a definite period in the duration of time. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*; Matt. xxv, 34. In this text we are told *what* was done; a kingdom was *prepared*, *made ready*, and the text declares *when* it was done; it was done at the very time when the world was first created. And again, *According as he hath chosen us in Him before the foundation of the world*; Eph. i, 14. Here also, the apostle tells us *what* God has done, He has *purposed*, according to *the good pleasure of his will*, to give Jesus Christ a sacrifice for the sins of the world; this God did *before*, as long ago as the world was founded. This is that *purpose* of which the same apostle speaks in Heb. vi, 17, where he calls it God's *immutable counsel*, and declares that God *confirmed it by an oath, that we might have strong consolation* who embrace the Savior, so long before promised for the salvation of the world. There was a time, then, when this purpose was first formed, because if it *never* was formed, *it does not and never did exist*. But it may be objected to the above, that the purpose or counsel of God, mentioned in Eph. i, 4, never was *formed*, but *exists without beginning*. To this I answer, 1. If this purpose to give Jesus Christ for the salvation of the world, *NEVER had a beginning*, it does not exist *now*, as any one must see; for nothing exists now which never had a beginning, but the infinite God. It is true, this purpose is called eternal, that is, *immutable*—is never to be *changed* or *altered* for another. But, secondly, the passages of Scripture now under consideration declare expressly that there was a *time* when this purpose *was formed*, a time when God's promise was made; and it is every where referred to *the foundation of the world*. Now to say that a thing actually without *any beginning* took place at such or such a time, *before*, *from*, or *SINCE the foundation of the world*, is to use language directly calculated to lead the mind astray from the real fact in the case.

'It is the object of all language,' says Professor TITTMANN, 'not only to excite the same thought in the mind of others, but also so to excite the same thought, that it may be conceived, and, as it were, felt in the same manner.' But when we read of something *kept secret from the foundation of the world*—of blood *shed from the foundation of the world*—of works *finished from the foundation of the world*—of sufferings *since the foundation of the world*—of a call to salvation, according to a *purpose formed before the foundation of the world*—and of the *Lamb slain from the foundation of the world*—when we read such language, does it excite in the mind an idea of something which, in fact, really *NEVER had any beginning*? Is such language calculated to excite such a thought? Nay, is it not rather directly calculated to give us an idea of something directly the reverse, of something which had a *beginning*?

It does therefore appear most evident that the above text refers to a *definite, definable period* in the duration of time, or eternity if you please, when the purpose of God was formed to give his Son for the salvation of the world.

We next inquire, To what particular period of time do these texts refer? And to this question one of three answers must be given. They either refer, first, to a time *before* God created the heavens and the earth; or, secondly, to the very time *when* the heavens and the earth were created; or, thirdly, to a time *subsequent* to the creation. To say they refer to time before the creation is to contradict the very first fact declared in the Bible. This says, 'IN THE BEGINNING God created the heavens and the earth,' Gen. i, 1; 'And thou, Lord, IN THE BEGINNING hast laid the foundation of the earth, and the heavens are the work of thine hands,' Heb. i, 10. And so throughout the whole Bible there is an unbroken silence as it respects any thing which the Deity ever did, before the time referred to in these texts, concerning the world of mankind. We read of His *possessing wisdom from everlasting*, but not a word of any purpose or work of God, in relation to a world of sinners, is *there* declared to be from everlasting; and we read, also, of the glory which Christ had with the Father before the world was—*before the world was*, not merely before, nor from, nor since the *foundation of the world*, as in the text above quoted.

And for the very same reasons, assigned above, these passages cannot refer to the six days when God was actually engaged in the works of creation; they must therefore refer to a time subsequent to the creation, so that it is said, in most of the texts under notice, *from that time, since that time, from or since, that is, very soon after the creation of the world.*

Let us now examine the meaning in which the words 'before,' 'from,' and 'since,' are used in many places, and especially in the above passages of Scripture. It is well known to those who are conversant with the language in which the New Testament was written, that every preposition in Greek has but one radical, proper meaning, which has generally been taken from sensible objects, and from this meaning all their secondary applications may be either immediately or circuitously traced. Hence the word *πρὸ*, rendered *before*, refers either to *place* or *time*; and in ten or eleven out of about forty instances where it occurs in the New Testament, it refers to *place*, and not to time at all, and has the meaning of *at, in the view, or in the presence of a person or thing*. So it is used in the following passages:—Matt. xi, 10, *πρὸ προσώπου σου, before thy face*; Acts v, 23, *πρὸ τῶν θυρῶν, before the doors*; Acts xii, 14, *Πέτρον πρὸ τοῦ πυλῶνος, Peter stood before the gate*; Acts xiv, 13, *Πρὸ τῆς πόλεως, here our version has unto the gods*; Jam. v, 9, *κρίτης πρὸ τῶν θυρῶν ἑστήκεν, the judge standeth before, or is at the door*; and see also Mark i, 2; Luke i, 76; vii, 27; ix, 52; Acts xii, 6; and Rev. iii, 9.

Hence the text in Eph. i, 4, *καθὼς ἐξέλεξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, that is, according as God hath called us to a state of salvation, agreeably to that promise which He made of a Savior as long ago as this world was first created, at or about the time the foundations of the world were first laid.* This promise was made as soon as man

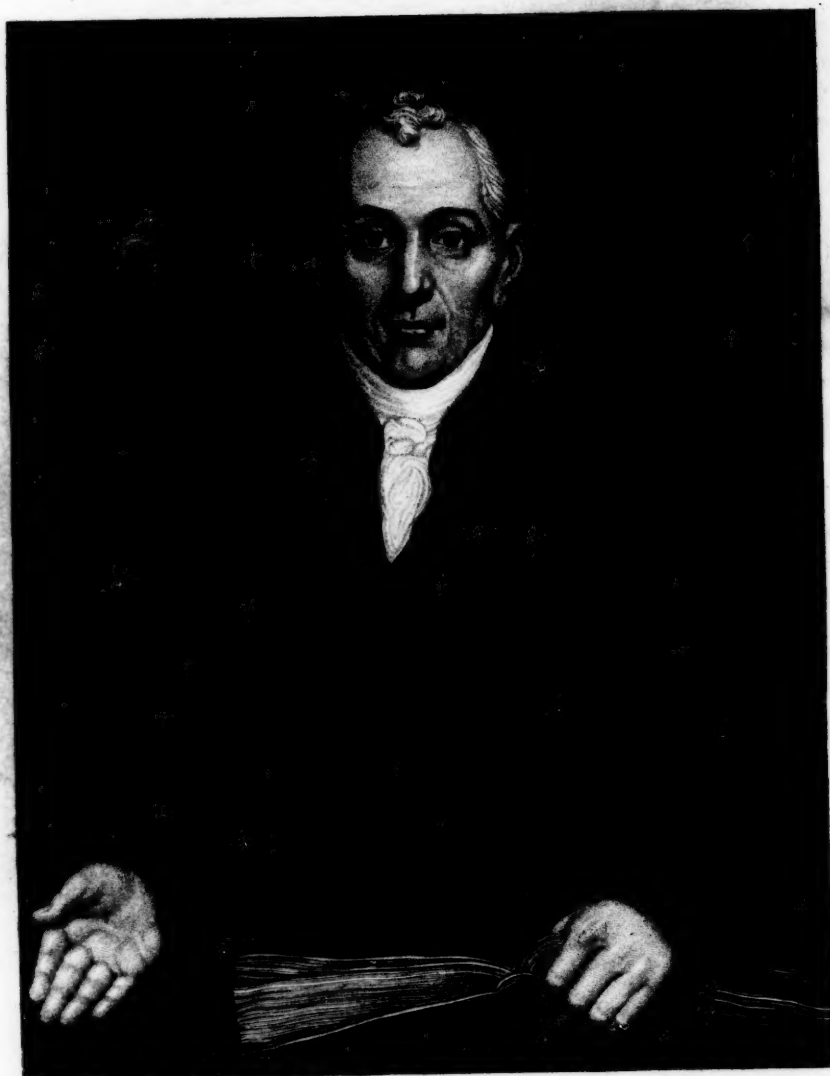
sinned, and at the time when God said, **THE SEED OF THE WOMAN SHALL BRUISE THE SERPENT'S HEAD**, as we read, Gen. iii, 15.

Again, 1 Pet. i, 19, 20 : Forasmuch as ye know that ye were not redeemed with corruptible things—but with the precious blood of Christ, as of a lamb without blemish and without spot ; who verily was fore-ordained *for this purpose*, προ καταβολης κοσμου, *at or about the very time the world was created*. That this is the meaning of the above text is most conclusively evident from other passages which speak of the same thing. So in Rev. xiii, 8, Christ is called the Lamb slain, not προ, *before*, but απο, *FROM the foundation of the world*. That is, the design of God to give Christ as a sacrifice for sin may be traced back to the very time when sin was first committed, even *to the foundation of the world*. Απο, *from*, like προ, *before*, is applied both to *time* and *place* ; but, unlike the latter, it always implies a separation, either in time, place, or some other way. Hence ανεβη απο του υδατος, *he went up from the water* ; ορματο απο Σαρδεων, *he marched from Sardis* ; απο θυμου, *away from affection, hatred* ; απο τριτης ωρας, *from the third hour*. And thus of God's decree to give Christ for the salvation of men ; it is *from the foundation of the world*, and may be traced back to the time when He first finished the works of creation. But in Heb. ix, 26, this same word is rendered *since*,—*For then must he oft have suffered since the foundation of the world*, since the time God promised, Gen. iii, 15, *that Christ should suffer*, the just for the unjust, that he might bring us to God.

But to the above, possibly, the reader may object, from the sense which he puts upon Titus i, 2, *In hope of eternal life, which God, that cannot lie, promised before the world began*, and the like texts. However, this objection is obviated at once when we know that the word in this text rendered *world* is not κοσμος, as in the text I have examined, but χρονων, *times or ages* ; and so it is rendered in Col. i, 26, and thus it might be rendered in each of the following texts :—Luke i, 70 ; 1 Cor. ii, 7. See Matt. ii, 7 ; Mark ii, 9 ; Luke i, 57 ; John v, 6 ; Acts i, 6 ; 1 Thess. v, 1. Hence, says Dr. Macknight, who was a Calvinist, the true literal meaning of προ χρονων αιωνιων, is, *before the secular times*, referring us to the *Jewish jubilees*, by which times were computed among the Hebrews.

We may now, it is believed, easily perceive the design of the sacred writers in the use of the language we have been considering. The Jews were ever ready to cavil at the plan of salvation through Jesus Christ. See Eph. i, 9 ; iii, 11 ; Acts xi, 2–18 ; Rom. ix, 19–33, and xvi, 25. They objected, especially, to the salvation of the Gentiles, as, being from the beginning excluded from the covenant and design of God, they could not be saved. And against this objection some of the most cogent reasonings in the epistles of the New Testament are directed, and nearly the whole of the Epistles to the Romans and the Ephesians. But the apostle goes on to show, which he does most forcibly, that the death of Jesus Christ, Acts ii, 22, 23, the calling and salvation of the Gentiles, Rom. viii, 29 ; Eph. i, 4, are no fortuitous events in the economy of God, Gen. iii, 15 ; xxii, 16, 17 ; Heb. vi, 16, 17 ; but were *designed and planned*, by the infinite Being, *from the foundation of the world*.

LA ROY SUNDERLAND.



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REV. WILLIAM RYLAND.

